The Outlook

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The Pingree-Alger Alliance

The old saying that politics makes strange bedfellows has been strikingly exemplified in the combination between Governor Pingree and Secretary Alger to make the latter the successor of Senator McMillan. Ever since Secretary Alger was reported to have purchased ex-Secretary Sherman's negro delegates to the Republican National Convention, Mr. Alger has been one of the most prominent representatives of "the money power" in Western politics; ever since Governor Pingree was elected Mayor of Detroit, he has been one of the most prominent representatives of hostility to the money power. That these two men should attempt to unite seemed to everybody highly humorous, and the humor of the situation was further heightened when each statesman announced the platform of his ally. Governor Pingree stated that Mr. Alger was his candidate on the platform of hostility to trusts and advocacy of the popular election of Senators. As Mr. Alger was somewhat prominent in the organization of the Diamond Match Company, which was almost the first of the industrial combinations to restrict trade and advance prices, and as Mr. Alger's strength in political convention has never been attributed to his personal popularity, this platform seemed highly incongruous. Yet Secretary Alger gravely stated that Governor Pingree had correctly interpreted his position. Then he proceeded to interpret Governor Pingree's position, and declared that the Governor was a supporter of President McKinley, "first, last, and all the time." This was followed by the publication of an interview in which Governor Pingree was reported as declaring that he was "for McKinley, first, last, and all the time" only in case McKinley is opposed to territorial expansion, is not an advocate of the murder and devastation which the Government is forcing on the innocent people of the Philippines, is opposed to trusts and all legislation that fosters them, and is not in touch and sympathy with the disreputable methods of Mark Hanna and his friends." This explosion seemed calculated to shatter the partnership, but it seems still to be held together by the patronage Governor Pingree has in Michigan and Secretary Alger has at Washington. This last source of Secretary Alger's power, however, has occasioned fresh complications. Senator McMillan and his colleague, Senator Burrows, have both been warm supporters of the Administration, while Governor Pingree represents the extreme of Republican hostility to everything the Administration stands for, except Secretary Alger. When, therefore, these Senators protest that Secretary Alger shall not be permitted to appear both as the representative of the Administration at Washington and the representative of its arch-enemy in Michigan, they have back of them every newspaper in the country that dislikes either Secretary Alger or Governor Pingree. As this issue of The Outlook is ready for the press a letter from Governor Pingree to Secretary Alger appears denying the authenticity of the interview above referred to, and pledging his support to Mr. McKinley, if the latter is nominated.

❀

The Kentucky Democracy

The Kentucky Democratic Convention, whose prolonged sessions were so frequently disturbed by the clash of factions, does not seem to have been seriously divided over questions of policy. With apparent unanimity, it adopted a platform indorsing everything in the Chicago platform and especially the free coinage of silver, urging

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the passage of drastic laws against combinations to regulate prices, warmly commending the war for the liberation of Cuba, and just as warmly condemning the present conflict in the Philippines. The factional fight over candidates for the Governorship was interesting outside of Kentucky only as an exhibition of the superiority of regulars over volunteers in convention warfare. The successful candidate, Mr. Goebel, had at the outset less than one-fourth of the Convention instructed to support him, but this fourth included the machines of the most important centers. At the beginning there were three candidates, and Mr. Goebel formed an alliance with Mr. Stone against General Hardin, who had nearly as many votes as the other two together. By this alliance Mr. Goebel got control of the State Committee, and Mr. Stone expected the nomination for Governor. The expectation, however, was not realized. The Goebel delegates continued to vote for Goebel, and when several days of balloting and filibustering had led to no nomination, the Goebel delegates adroitly seemed to be going over to Mr. Stone, placing him second in the poll, when a resolution was introduced that the candidate receiving the smallest number of votes on the next ballot should be dropped from the list. Most of the Stone delegates supported this resolution, and on the next ballot the Goebel delegates all returned to him, leaving Mr. Stone in the distance. When the balloting thus narrowed down to a contest between Mr. Hardin and Mr. Goebel, the man who had the skillful politicians on his side again won against the man who had the greatest popular support. The method by which Mr. Goebel obtained the nomination is said to have aroused great discontent among his party, but of this no one can speak with confidence until the second week in November.

❀

The Rhode Island Constitution

Rhode Island, whose Constitution is singularly antiquated, has again rejected a revision—this time by an adverse majority of three to one. On the surface this verdict seemed to indicate a triumph for conservatism, but in reality it was the conservatism of the new document that led most of the voters to prefer the old. The new Constitution did, indeed, make a slight concession to the principle that legislators should represent people and not acres, but this concession was so inadequate that liberals preferred, as one of them expressed it, to take no bread rather than "half a crumb." The city of Providence, with three-eighths of the people, was to have had its representation in the lower house increased from one-sixth to one-fourth, but its representation in the Senate was to remain approximately one-thirty-eighth! Twenty-five towns with much less than half the population of Providence were to have elected two-thirds of the Senate. As regards municipal matters, the new Constitution ran counter to democratic sentiment by providing a property qualification that would have disfranchised three-fifths of the voters in the elections of city councils. As regards the judiciary, the new Constitution proposed to make the Supreme Court an appointive body with a definitely limited membership having a life tenure of office. Not even our Federal Constitution would have placed the judiciary so completely beyond popular control. The only other important change recommended was the biennial instead of the annual election of legislators, and even this proposal was resisted by the trade-unions, which seem everywhere to cherish the old democratic and Chartist tradition in favor of "annual parliaments." It was chiefly the opposition of the labor elements that defeated the new Constitution, though these elements were supported almost *en masse* by the people of Newport, who objected to the sensible provision that Providence should be the only State capital.

❀

The Peace Conference

Among the events of last week at The Hague was the speech of Colonel von Schwarzhoff, one of the German delegates, announcing that the singularly naïve Russian disarmament proposal was opposed by Germany. He said that, in general, the reduction of peace forces in no way implied a corresponding reduction of offensive power. These forces might be kept stationary and a country still be increasing its offensive power. Length of military service, service by deputy, railways, rapidity of mobilization, and ec

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nomic conditions were all factors making up the military strength of a country; and to take one term only of the problem and to argue that reducing forces all around would leave the various countries on the same relative footing toward one another as before, however plausible it might appear to an outsider, was to him so manifest an absurdity that he wondered it had been put forward, presumably in earnest. The Russians, he added, call Siberia a colony; but in a European war they would bring every Siberian regiment to Europe by rail. We are not surprised that Germany or any other colonial power should reject a proposal by which Russia could increase her army as much as she chose within two or three days' journey, while Germany could increase hers only in such far-away colonies as Kiaochau and Kamerun. A second and greater event was the practical acceptance by Germany of the proposal to establish a permanent arbitration tribunal, subject to certain modifications, one of which is the privilege for the Great Powers of naming more than two on the list of judges. As Germany and Austria have represented the balance of power at the Conference, these decisions on the part of the former are of the highest importance. It is, indeed, following the logical course that arbitration should precede disarmament. The success of the arbitration propaganda at The Hague among the most military of nations is a commentary on the recent ill success of the United States, the one supposedly most advanced in peace methods, in endeavoring to pilot an arbitration treaty with England through our stubborn Senate. The Hague Conference has not only already agreed upon a form of mediation, providing for intervention between two opposing parties with a view of reconciling them, but is most likely also to provide for arbitration—the terminating of disputes between nations by their agreement to submit their differences to the judgment of a neutral court.

❀

The Belgian Suffrage Riots

When the Belgian suffrage was extended a few years ago, it will be remembered, the newly enfranchised electorate returned an overwhelming parliamentary majority for the Clericals who had opposed their enfranchisement, as against the Liberals and Socialists who had conducted a vehement agitation in their behalf. At first glance it looked as if universal suffrage was in reality a measure in the interests of conservatism. Subsequent events, however, have shown that the Liberals and Socialists were right in believing that the enfranchisement of the poor would advance the reform they had at heart. Their minority among the voters never was so marked as their minority in Parliament, because their votes were divided between two parties, while that of the Clericals was centered in one, and the agitation of political measures among the new voters lessened the apathy and ignorance which formed the real bulwark of conservatism. The Clericals in Parliament, fearing that the ground was breaking away from under them, brought in an electoral bill to perpetuate their power by means of plural votes for the propertied classes, and such arrangements for minority representation as would further their own party interests. The Liberals and Socialists made common cause against the bill, and were supported by the influence of King Leopold, who is known to favor the Liberal principle of "one man, one vote." In the Parliament the disorder last week approached riot, and on some of the streets of Brussels actual rioting took place, resulting in several deaths. Workingmen threatened a general strike if the bill were passed, and the calling out of the military was the signal for general arming among the Socialists. Moderates realized that the country was on the verge of revolution, and urged that parliamentary conciliation was safer and better than military repression. These counsels finally prevailed with the Ministry, and the electoral bill was withdrawn.

❀

The Transvaal

Despatches from South Africa state that trade is paralyzed in both Johannesburg and Cape Town; eight thousand persons, mostly women and children, have already left Johannesburg, so great is the fear of possible conflict between the Dutch and the English. The Dutch South African Republic is quietly adding to its already adequate armament by additional orders for quick-firing artillery for immediate shipment. On the other hand, the Dutch

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leaders who live in the adjacent Cape Colony are using every influence upon obstinate President Kruger, of the South African Republic, to make him yield still more in the matter of the franchise question. They point out that an arrangement ought to be arrived at on a basis of five or six years' past residence. The English contingent in Cape Colony is holding monster meetings in support of Sir Alfred Milner's policy. Indications of English preparations for armed intervention are, first, that the Shropshire Regiment has been instructed to hold itself in readiness for immediate embarkation to Cape Town, and that the Natal and Cape Colony troops have been instructed to be ready at twelve hours' notice for service in the Transvaal; secondly, in the introduction into Parliament ten days since of the Military Works Loan Bill, involving an expenditure of twenty million dollars; thirdly, and most important of all, in the official announcement by the British Government that, owing to the enormous military preparations of the Government of the South African Republic, Great Britain had been compelled to increase the British garrison in Cape Colony and Natal, entailing an additional expenditure of $2,500,000 annually. In this connection a blunt speech by the British Colonial Secretary, Mr. Joseph Chamberlain, should be mentioned. He said that the Government had tried to establish friendly relations with President Kruger, but that all the advances had been received with contempt. He then proceeded to eulogize Sir Alfred Milner Governor of Cape Colony and British High Commissioner for South Africa. The Government, he said, accepted full responsibility for the action of that official. As for the counter-proposals of Mr. Kruger, they did not constitute even a fair installment of reform. After denouncing the attitude and actions of the Boers, Mr. Chamberlain added that the Transvaal's large secret service fund had procured friends and advocates in every country, and that the manner in which British subjects in the Transvaal were being treated was not only a menace to them personally, but also interfered with British prestige among the natives, who now regard the Boers and not the British as the paramount power. Four times since the South African Republic was formed, he said, has war been imminent between it and Great Britain. While the latter does not want war, she will not now draw back if a time comes when patience cannot be distinguished from weakness. Meanwhile President Kruger persists in his demand for arbitration as an essential condition in any settlement, although it is believed that the good offices of the Orange Free State as mediator have been more successful than is generally known.

❀

The Clerical Tithes Bill in England

During the past fortnight there has been a fierce discussion in England concerning the Rating of Tithes Bill, which the British Government has suddenly introduced into Parliament. There had been no period of preparation for the introduction of the bill, such as preceded the measures which enriched the landlords and the Church schools, but the present measure has aroused no less contention. The bill provides that the owner of a tithe-rented charge attached to a benefice shall pay only one-half of the present rates, and that the remaining half shall be paid out of the local taxation. The Government defends the measure by weakly saying that the dole is a small one, less than half a million dollars. To this the Liberals make the strong rejoinder that, first, any such matter ought to have been deferred until the Royal Commission had reported on local taxation, when it might have been included in a general scheme of reform; and, second, that the principle which lies behind the method is wrong. They are astonished that the Anglican clergy should be willing to receive any dole from the general taxation of the country, when half of the people of England do not belong to the Established Church. Sir Henry Campbell-Bannerman, in his speech replying to the Government's proposal, declared that this was only a fresh endowment for the richest religious body in the world. Furthermore, he asked, what could Liberals think of a Government daring to propose such a measure at a time when opinion, not only outside but also inside the Anglican Church, was turning toward Disestablishment as the only practical policy which would enable it to preserve its real character? In none of his public utterances

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has Sir Henry so moved his hearers; and it is probable that he will strengthen the support, not only of the Nonconformists, but also of many within the Established Church itself, to the newly reorganized Liberal party as a whole, and to himself as present leader of that party.

❀

Australian Federation The establishment of a federal government for the Australian colonies is now assured. Last year, it will be recalled, the general vote was practically two to one in favor of federation, but the apathy of New South Wales prevented the contemplated union. Even in New South Wales there was a slight majority in favor of federation, but the affirmative vote was only 71,000, or barely a quarter of the voting population; whereas the colonial parliament had provided that 80,000 affirmative votes should be requisite for the adoption of so important a measure. The fact, however, that a majority of the voters who were interested enough in the subject to come to the polls favored federation caused a decided majority of the legislature in New South Wales to urge the consummation of the federation plan. The result was that recently another referendum vote was taken—the previous plan of federation being slightly modified to conciliate the State's rights element. The result was 101,000 votes for federation to 80,000 votes against it. The principal reason why New South Wales has held aloof hitherto from the movement so popular in the remaining colonies is that the others raise a portion of their revenues by protective taxes on imports, while New South Wales pursues a free-trade policy. In Sydney and its suburbs the vote was practically a tie, 35,500 votes being cast in favor of federation, and 35,600 votes being cast against it. In the country districts, however, sixty per cent. of the votes were cast in favor of federation. Here the free-trade vote was divided, for the tariff most disliked by the farmers was the intercolonial tariff which kept them from crossing the Murray River to sell their products in Victoria. The assent of Queensland to the proposed Union is not quite assured, but enough contiguous colonies have now voted in its favor to make Queensland's co-operation as unnecessary as was that of Rhode Island to the adoption of our own Federal Constitution. Within a few years the new dominion is almost certain to embrace the whole continent of Australia and the neighboring island of Tasmania. The territory of the Federation is almost exactly that of the United States without Alaska, and its population differs little from our own population when Washington was inaugurated.

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The International Council of Women The International Council of Women assembled for the third time in Convocation Hall, Westminster, London, last week. The sessions opened June 26 and closed July 4. The first meeting of the International Council of Women assembled in Washington, D. C., in 1888, the second in Chicago in 1893. The International Council of Women is composed of delegates from the National Councils, which are made up of women's organizations affiliated with the Councils by choice. Neither the National Councils nor the International Council of Women have supervisory or executive powers over the organizations composing them; they have no executive function except as regards the business of their meetings, the subjects to be presented, and the making of the programmes. The purpose of the International Council is to bring prominent questions affecting women and home life in all countries to the attention of the leading and active women of each country. The subjects presented cover every field. The leaders are chosen to prepare and present papers. The most prominent of the series of meetings held by the International Council of Women, just closed, was the Peace Meeting, over which Lady Aberdeen presided. There were present leading dignitaries of the Churches of all denominations. Archbishop Ireland, of America, made the address that called out the greatest approval. A resolution pledging the Women's Council to advance the interests of international arbitration was passed with great enthusiasm. The subject of woman suffrage occupied the attention of one section of the Council, the Parliamentary Enfranchisement of Women being the subject for discussion the first day. At the invi-

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tation of Lady Aberdeen, a paper was presented in behalf of the New York State Association opposed to woman suffrage. It does not argue well for the self-restraint which is the first and fundamental element in either lady or gentleman that the presentation of this paper was received with hisses and its reading interrupted with ironical cheers and derisive laughter. We can only hope, for the credit of the Council, that the newspaper reports have exaggerated what was the action of only a few individuals. Other matters discussed by the Council were Prisons and Reformatories, Education, Physical Culture, Training of Children, Foods and Food Values.

❀

The Death of a Leader This meeting of the International Council of Women was greatly overshadowed by the death of Mrs. Ellen C. Johnson, the Superintendent of the Massachusetts Reformatory for Women since 1884. Mrs. Johnson read a paper before the Council the afternoon preceding her death, presenting the result of her experience in reform work for women prisoners. She returned from the meeting somewhat exhausted, but whether her death could be rightly attributed to the excitement of reading her paper is doubtful, as she had been in feeble health for several years. Mrs. Johnson had reached the age of seventy-five years. Her appointment as Superintendent of two of the most famous and successful reformatories for women prisoners in this country was due to her indefatigable efforts, covering several years, to secure separate prisons for women prisoners, to be controlled by women. She succeeded Miss Clara Barton as Superintendent of the Women's Prison at Sherborn, Mass., in 1884. She at once introduced out-of-door employments for women, to prove that health and health-giving employments were large factors in morality. She constantly appealed to the æsthetic side of the inmates of the prison. Among the best of her novel methods was that, as the prisoners advanced in the graded system prevailing in the prison, the china on their tables was more and more decorated, their rooms were better furnished, and particular attention was paid to the love of color and of form as developed in each prisoner. She wished to prove that crime was not always the result of depravity, and she made a strong argument for proper environment, especially for little children. The memory of the International Council of Women for 1899 will always be associated with the death of this most humane and most progressive woman, who devoted the energies of her early life to studying the problems relating to women criminals, and the last years of her life to putting her theories to the severest tests. She was always her own severest critic.

❀

The Colleges The Commencement exercises at several of the most important colleges last week practically closed the record of the college year. The most notable event of the week was undoubtedly the election by the Trustees of Amherst College of President George Harris, of the Andover Seminary, to be President of Amherst College. We have seen no note of dissent in the general indorsement of the wisdom of this step. The Springfield "Republican" phrases very well the feeling on the subject when it says: "There is nothing sensational in the action taken, no striving after something that should primarily advertise the institution, but rather the natural outcome of a serious striving to act in a way to promote the flowering of the Amherst of the past into a larger and fuller Amherst of the future." President Harris is an Amherst graduate, is about fifty-five years old, and has been Professor of Theology at the Andover Seminary for the last six years, teaching also subjects connected with sociology. At Yale great interest was felt in the references by Professor Hadley, the newly chosen President, to his future policy. He laid stress on welding one part of the University to another, on extending the University in the graduating and preparatory departments, and in avoiding isolation by achieving as close union as possible with other universities and the educational world at large. Harvard did a graceful act by conferring the LL.D. degree upon President Hadley, of Yale, and the D.D. degree on President Harris, of Amherst. President Eliot, of Harvard, made the gratifying announcement that gifts to the amount of one

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million and a quarter dollars had been received by the University during the year.

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College Honors The number of prominent men honored by the colleges this year with degrees is remarkable. Harvard, in addition to the new Presidents just mentioned, conferred the degree of LL.D. on M. Cambon, the French Ambassador, upon Admiral Sampson, and upon Major-General Wood. Yale conferred the degree of M.A. on Captain William C. Wise, U.S.N., who had command of the cruiser Yale in the war with Spain, and upon Admiral F. M. Bunce, U.S.N.; the degree of LL.D. upon Judge Frederick Adams, of Summit, N. J., Attorney-General J. W. Griggs, and the Hon. Frederick J. Kingsbury; and the degree of D.D. upon Professor George Adam Smith, of Scotland. Wesleyan University, as well as Harvard, conferred the degree of LL.D. on Professor Hadley, of Yale, and that of D.D. upon the Rev. W. I. Haven, of the American Bible Society. Union College conferred the degree of LL.D. upon Hamilton W. Mabie, and that of L.H.D. on Professor I. N. Hollis, of Harvard. In the college athletic world the great events of the week were, of course, Pennsylvania's hard-won victory on Tuesday in the eight-oared race at Poughkeepsie, in which the University of Wisconsin made a splendid and unexpected struggle for the lead, and lost it at the end by a mere trifle; and the Yale-Harvard race at New London on Thursday, won easily by Harvard—which indeed made the splendid record of winning that day three races in one afternoon. The Harvard victory leaves the list of eight-oared races between the two universities (omitting the two races won by Cornell over both) with thirteen victories credited to Yale and seven to Harvard.

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The New York State University Convocation The annual meeting of the New York University Convocation, held in Albany last week, was of unusual importance. It was well known that the question between the State Department of Instruction and the Board of Regents as to the control and management of the educational systems of the State would be freely discussed, and that some positive action looking to the settlement of the question would be taken. The heads of the educational affairs of the State agree that a change in the present law is necessary, but they differ widely as to its character. A bill representing the opinion of the State Superintendent of Instruction, known as the White Bill, was defeated at the close of the last session of the Legislature by the Board of Regents, who opposed it vigorously. This bill provided for a State Commissioner of Education, elected by the Legislature, to serve for six years. It placed the high schools, now under the care of the Board of Regents, under the control of this Commissioner, and gave him what the politicians would call "valuable patronage" in the department. The Board of Regents claim that the best interests of the school system of the State will be served by giving to the Regents authority to elect the Superintendent of Public Instruction. This, it is believed, will entirely eliminate the question of politics from the control of the schools. It is pointed out that under the Constitution of the State the abrogation of the Board of Regents is not possible, and that, therefore, unification must be accomplished under the Board of Regents. The addresses delivered on the subject of the unification of the school systems of the State at the Convocation were almost unanimously opposed to any bill that would take the form of the White Bill. The supporters of the division of authority, or complete separation of the systems of education, were the present Superintendent, Mr. Skinner, and his assistant, Mr. Ainsworth. All the speeches were temperate, and agreed as to the necessity of immediate change. After the fullest discussion, a committee was appointed to draft a resolution to be presented to the Governor. This committee reported a resolution, which was passed unanimously, asking for the appointment of an Honorary Commission, representing the various educational interests of the State, to consider the ways and means of unifying the present educational system; and to give such assistance to the Statutory Revision Commission as it desires in preparing a bill to be presented at the Legislature at the opening of the next session. Governor Roosevelt placed him-

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self on record in favor of the unifying of the educational systems of the State, by a telegraph message to the Convocation. The requirements for teachers in the high schools were freely discussed by leading educators; Dr. Maxwell, the Superintendent of Education in New York, demanded a college education for teachers in the high schools, or experience satisfactory to educational authorities in the elementary schools.

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How to Unify the Educational System

The Outlook is clear as to the principles which should be incorporated in any future law on this subject. First, the educational system of the State should by unified; two heads are never better than one; divided responsibility is never advantageous; the people never know whom to hold responsible and never have a fair chance to correct abuses, because they cannot easily find one who is to blame for them. Second, this responsibility should not be autocratic; it should not be lodged in one independent executive head; the fundamental principle of American democracy should be applied; namely, a deliberative body to determine what is to be done, a single head with such subordinates and assistants as may be necessary to do it. This would remit either to the Legislature or to the Board of Regents the power to decide on educational policies, and would leave it to the Superintendent to carry out those policies. This deliberative function can be better exercised by the Board of Regents than by the Legislature, because—(1) It has a continuous life; is not changed every two years; and therefore can have a continuous educational policy. (2) It is not overloaded with a great variety of topics to which it must attend; it is a body of educational experts, who have time and leisure to give to the educational problems of the State, and expert knowledge which they can bring to the solution of those problems. (3) It is a non-partisan body; and by its constitution and the method of its election is relatively free from party ties and the temptation to use its power for party ends. For these reasons we believe that the Legislature should vest the educational authority over all the public schools of the State in the Board of Regents, subject to the necessary limitations imposed by the right of local self-government in matters of local concern, and, of course, without alienating from itself its own final and constitutional authority; should authorize the Board of Regents to elect the Superintendent of Education; and should make him report to and act in the same sort of subordination to the Board of Regents as does the President to Congress or the Governor to the Legislature. Even if he is not elected by the Board of Regents, he should be subject to that Board, and his duties should be administrative, not deliberative or legislative.

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American Machinery and Rails Abroad

During last month our export orders have been as significant as during the preceding months of the present year. The June orders of one firm alone call for eighty-five steam and gas engines, valued at a hundred thousand dollars. It is interesting to note the countries represented in these orders; they are England, France, Germany, Austria, Russia, Sweden, Belgium, Egypt, Australia, New Zealand, South Africa, the Argentine, Patagonia, Chili, and Canada. By far the most remarkable contract of the month, however, or of the year, or of any year, is that made by the Russian Government with the Carnegie Steel Company. Within two years and two months the Company agrees to deliver to the Russian Government a hundred and eighty thousand tons of steel rails. The price is reported to be twenty-eight dollars a ton; if so, the order aggregates more than five million dollars. It is expected that the rails will supply about thirteen hundred miles of the roads in Siberian and Chinese provinces. The beneficial effect of this unprecedented order upon the iron and steel market is already evident. Miners expect that it will cause this year's record for the production of pig iron to reach the fifteen-million-ton mark. In another way Russia is recognizing American skill and industrial power. It is reported that a twenty-million-dollar order for ordnance will be placed here by Russia. It is one of the ironies of history that, coincidentally with her calling the nations of the world to a disarmament conference, Russia should

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be allotting no less than eighty million dollars for new field artillery and ammunition. Of this amount one-quarter is coming to American ordnance manufacturers, because of the success of our American-made arms during the recent war with Spain. The superiority of our guns is shown not only in their cheapness, but also in their simplicity of construction and manipulation and in their rapidity of fire. Six thousand guns will be needed to re-equip the Russian field artillery. It is rumored that a stipulation in the American order provides that the firm securing the contract shall erect a plant in Russia; in any case it is required that a part of the order be executed there.

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The Boston and Albany Lease

The contemplated lease of the Boston and Albany road by the New York Central has been practically consummated, though the action of the directors still awaits the approval of the stockholders. The lease agreed upon runs for nine hundred and ninety-nine years, and guarantees eight per cent. for these thirty generations to the stockholders of the Boston and Albany, besides permitting them to reserve $4,000,000. The stock of both the railroad systems has advanced somewhat on the news of the consolidation. This form of consolidation, it may be added—the consolidation of connecting lines—has always had the approval of anti-monopolists, because it opens the way to new economies without lessening competition. It is only the consolidation of parallel or competing roads that the public has striven to prevent through legislation and constitutional enactments. Both the New York Central and the Boston and Albany are themselves the results of successive consolidations, such as those of the Boston and Worcester, the Western, the Albany and West Stockbridge, the Albany and Schenectady, etc. It is impossible that connecting roads should compete, and their patrons have always found that consolidation has resulted in better facilities and more favorable terms. It is only when the Central has bought parallel roads that shippers have found their privileges abridged. By the lease of the Boston and Albany, following that of the Lake Shore and the Michigan Central, the New York Central system now extends directly from Boston and New York to Chicago, and it is said to contemplate other combinations which would make it a transcontinental route. It is also rumored that the New York Central has at least under consideration a plan by which it may make a second Boston and Chicago route, and that it may possibly absorb the Fitchburg, the New York and New Haven, the Central Vermont, and other New England roads.

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The Army Increase

It has been definitely determined by the President and the War Department that there shall be in the Philippines, in readiness for the fall campaign (little active military campaigning is to be expected until then because of the rainy season), an effective fighting force of not less than 30,000 men. This probably means an aggregate total enrollment of from 10,000 to 15,000 new men. At present, General Otis cables, twelve per cent. of his army is on the sick list. He adds, "Our troops have worked to the limit of endurance." It is believed that the enlisted strength of the regular army has by recent recruiting been brought up quite or nearly to the legal limit of 65,000. The men now to be enlisted will, therefore, be enrolled as volunteers under the Army Bill passed by the last Congress. It is proposed, however, not to issue a call to States to furnish new volunteer regiments, but to enroll the volunteers chiefly at the present recruiting stations; then to draft them into existing regiments; use them to fill out the two or three "skeleton regiments" which General Otis will organize from those officers and privates of the volunteer regiments about to return home who wish to re-enlist; or form them into new regiments in the future as needed. Whether this plan of reinforcing the army in the Philippines is adequate is open to question; General King (invalided home from Manila) thinks that at least 50,000 men will be needed in the fall, and that a large force will be needed to hold possession even after the insurgent armies now in the field are finally defeated, as, in his opinion, guerrilla warfare will be continued thereafter. General H. G. Otis (not to be

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confounded with the General Otis in command in Luzon) also thinks 50,000 men necessary—30,000 for active operations, 20,000 for garrison duty.

From the military point of view the only criticism to make on the proposed increase of the army is that it was not made long ago. General Lawton said in April that 100,000 men would be needed to hold the Philippines, and there is much other testimony of the same kind. The slowness of the Administration to recognize the fact that a larger army was imperatively needed has exposed it to vigorous attacks. The past week many Republican papers, not anti-imperialist in belief, have given utterance to this feeling. The criticism is not at all upon the conduct of soldiers and officers in Luzon—our forces have fought steadily, moved rapidly, and displayed signal bravery in many instances; it is on the failure of those in power to see that it is impossible for so small an army to garrison and hold permanently the many points captured. If our line stretches out any distance into the island, it becomes so thin that Manila itself is in danger. The insurgents, like the Cubans, while they cannot withstand a direct attack by our soldiers, move with great quickness, form into armies or disband easily, and, with a great population to draw upon, can mass men in considerable numbers in any direction.

While these conditions serve to explain the fact that our victories in the Philippines have not been more decisive, they do not serve to allay the increasing feeling that the war can be and should be brought speedily to an end. Doubtless the American people are temperamentally impatient; doubtless that impatience has also been intensified by the foolish promises made by some of the more sanguine Republican journals that the war would only last a few weeks, and by a widespread distrust of the War Department under Secretary Alger's administration. But there is, in addition, an impression that the President fears to do anything which will put emphasis on the difficulties of the situation, or call for greater expenditures of men or money, lest this should intensify the anti-expansion sentiment and strengthen the opposition to the Administration. If he has any such fear, we think it is a mistaken one. On the question whether we ever ought to have become involved in the war there are very honest differences of opinion; but the minority in favor of abandoning the war, acknowledging ourselves defeated, recognizing the independence of the Tagals, and leaving the destiny of the Philippine Islands under their control, is insignificant. This is partly because Americans never like to acknowledge defeat, partly because the statement, "Where our flag has been raised it shall not be hauled down," appeals to patriotic sentiment and the sense of National glory. But it is also partly based on such statements as this of General H. G. Otis:

> In their present state I do not believe that the Filipinos are capable of self-government. If the restraint and control of this Government were withdrawn from them now, I believe they would be at each other's throats in a very short time and make a farce of self-government.

There are very few Americans who are willing to take the risk of the disgrace which would attach to the American Nation if it should withdraw from the Philippines and this result should ensue. The only alternative is a vigorous prosecution of the war, and a hearty support of those who are prosecuting it. The only way to make war mercifully is to make it vigorously; prolongation of war is the climax of cruelty. Governor Roosevelt, in his speech at Las Vegas last week, truly interpreted the public sentiment of the country:

> We stand ready to give him [the President] whatever he needs in men and money to put down the savagery to which we are opposed in the Philippines. He shall have all he wishes to put it down quickly, and whether it is put down quickly or not, he shall have our support in ever-increasing measure until the last spark of resistance has been stamped out. We want no peace talk with men who bear arms in their hands. When once they submit, they shall be treated with absolute justice and equity, and their rights most carefully guarded; but until they submit they must be taught with rough hands what it is to make war on the American flag.

We hope, therefore, that this too tardy policy of increasing the fighting force in the Philippines indicates a resolve on the part of the President to appeal to the people for "whatever he needs in men and money to put down the savagery to which we are opposed in the Philippines." We are sure that the more vigorous the appeal, whether by word or by deed, the more

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prompt and generous will be the response of the American people.

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The Canteen Law

Secretary Alger has kept the question of the army canteen in the foreground, by conducting a new investigation as to its advantages. The result of this inquiry, as it is given out, is an overwhelming preponderance of testimony in favor of selling beer to the soldiers in a room provided for that purpose in the post exchanges. Upon this point the Secretary may be right, and the remarkable unanimity of army officers in condemning the canteen during the Cuban war may have been due to the peculiar dangers of beer-drinking in a hot climate when hard campaigning was at hand. But the question whether the canteen is desirable or not is not the one which the country is discussing. Congress, upon the recommendation of the committee which had investigated the workings of the canteen system, passed the following act, which was approved on March 2:

> That no officer or private soldier shall be detailed to sell intoxicating drinks, as a bartender or otherwise, in any post exchange or canteen, nor shall any other person be required or allowed to sell such liquors in any encampment or fort or on any premises used for military purposes by the United States; and the Secretary of War is hereby directed to issue such general order as may be necessary to carry the provisions of this section into full force and effect.

This act was drafted by those who wished to prohibit the canteen, and was advocated in Congress as a measure solely designed to secure this end. When, therefore, it was announced that the Secretary of War had secured from Attorney-General Griggs an opinion to the effect that this act did not prohibit the canteen, the report seemed almost incredible. Nevertheless, it was true; and the reasons assigned by the Attorney-General proved even more remarkable than the conclusion he based upon them. The Attorney-General divided the first clause of the law into two clauses, as follows:

> 1st. That no officer or private soldier shall be detailed to sell intoxicating drinks, as a bartender or otherwise, in any post exchange or canteen,
>
> 2d. Nor shall any other person be required or allowed to sell such liquors in any encampment or fort or on any premises used for military purposes by the United States.

The first of these clauses, he urged, does not prohibit all sales of intoxicants in canteens or post exchanges, but merely sales by officers or soldiers; and the second clause, prohibiting sales by other persons, would seem, he said, to refer to the custom of some officers to issue licenses to outside parties to come into encampments and sell liquor. "I do not think," he said, "that the second clause of the section is intended to modify or affect in any way the sale of intoxicating drinks at the post exchanges or canteens. That is dealt with and covered in the first clause. The second clause [separated from the first only by a comma] relates to an entirely different matter. . . . In order to determine which is the proper construction it is not permissible to resort to the debates in Congress." This opinion has apparently met with as little favor among lawyers as among laymen. We find it difficult to discover any justification for it in either the law or the argument of the Attorney-General by which he endeavors to support it.

The country ought to keep clearly in mind the distinction between the two questions, Has the canteen been abolished? Ought the canteen to be abolished? The answer to the first question appears to us not doubtful, the opinion of the Attorney-General to the contrary notwithstanding. And it is equally certain that it is the duty of the Executive to execute the laws which Congress enacts, however inexpedient to the Executive they may seem to be.

The answer to the second question is not so clear. The post exchange is the soldiers' club. The sale of liquors is only an incident to the club; but experience thus far indicates that, in fact, the club will not be made use of if that sale is abolished. Distilled liquors are not sold; individual profits are not made; there is, therefore, no commercial motive to stimulate drinking; and drunkenness is not only prevented by military discipline, but discouraged by public opinion. Experience indicates that if the soldier can get beer in his club within the camp he does not seek for whisky outside the camp. The sale of liquor in the canteen

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does not increase, it lessens, the sale of liquor without. Under these circumstances there is much to be said, which will carry weight with those who are not prohibitionists in principle, in favor of allowing the sale of beer and light wines in the canteen. But these arguments should be addressed to Congress as a reason for modifying the law, not to the Department as an excuse for evading it.

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Waldeck-Rousseau and Charles Dupuy

For the moment at least, in the change of Prime Ministers France changes from opportunism to austere republicanism. M. Charles Dupuy is undeniably one of the cleverest of clever Frenchmen. When he emerged from his former career into the electric glare of Paris public life, his advent was welcomed by thoughtful men as that of a schoolmaster in politics. His burly personality, his robust speech, and his constructive legislation were in contrast with the futile, puny attempts of the venal hordes which filled the Palais Bourbon. He had not been long in politics, however, before he perceived the immense power of the army, which had fattened itself and grown strong on the ineradicable vanity and desire for vengeance of the people. A skillful flattering of the national love of color, show, precision, brilliancy, and, above all, a dexterous appeal to a coming retransfer of Alsace and Lorraine, had their effect. Military force was already transcending civil law when M. Dupuy was called to form his first Cabinet. At that time France was ruled by a President, Carnot, who understood his countrymen as well as any. Had he lived, there would have been no failure in pleasing the populace, but there would have been less of the opportunism which has since characterized the conduct of affairs. The lamented Carnot was assassinated during M. Dupuy's first Premiership, and the Prime Minister in his terms of office saw the resignation of M. Casimir-Périer, the death of M. Faure, and, last of all, the assault on M. Loubet. This recent event and its consequences well illustrate the lengths to which the supple Prime Minister thought he had to go. Fearing the people, he had allowed the inadequate precautions which made possible the assault. The week following, anticipating a revulsion of sentiment, he so far exceeded the bounds of reasonableness that the Socialists turned on him, and, with the ready help of the Royalists, sent him into retirement.

M. Dupuy's course with regard to Dreyfus also shows an unworthy opportunism. In 1894 he allowed Dreyfus to be condemned, knowing that the affair was, at the least, mysterious; in 1899 he was so fearful of the coming storm that he winked at the theft by "Le Figaro" of the secret records of testimony before the Court of Cassation, in order that he might seem to be in line with changing sentiment. It is small wonder that ex-Ministers like MM. Trarieux, Poincaré, or Yves Guyot should refuse longer to serve with him; it is no wonder at all that pro-Dreyfus papers like "L'Aurore," "Le Siècle," and "La Petite République" should long ago have found him out, and should now refuse to believe a trimmer's suddenly manifested anxiety to see justice done. Even the tardy confession, "It looks as if we were the victims of a mystification," did not save him.

The career of Senator Waldeck-Rousseau, the new Prime Minister, is in refreshing contrast. The disciple of Gambetta and of Jules Ferry, he has not hesitated to take philosophically the ostracism which came to such a disciple when his political principles ran contrary to popular prejudice. The new Premier is a Breton and a lawyer. He had been chosen Deputy by the town of Rennes, the place where Dreyfus is to be tried. He was not much over thirty when Gambetta singled him out for a Cabinet appointment. M. Waldeck-Rousseau became Minister of the Interior. Then as now he was urbane, self-assured, calm, incisive, the very antithesis to what we often picture as a type of the volatile Frenchman. In the Chamber of Deputies he strengthened the reputation for courageous oratory already made at the Rennes bar. Nevertheless, his courage led to the downfall of the Gambetta Cabinet. Instead of following the spoils system, the young Minister of the Interior wrote a letter to all the prefects in France, declaring that, from that time, so long as he continued in office, no politicians need apply for the appointment of their candidates for office;

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in other words, he proposed to institute the merit system and civil service reform. This aroused a storm of protest, as it has always done. Deputies and Senators found themselves suddenly unpopular; the political futures of eight hundred representatives were in the balance. The Cabinet lasted only three months. Once again, two years later, M. Waldeck-Rousseau was Minister of the Interior, this time under the Premiership of Jules Ferry. Fortunately, that Ministry lasted two years, and it was an epoch-making Ministry; for under it France gained her admirable school laws and her colonial expansion. There was, however, an equally great work accomplished during this time, and for it the Minister of the Interior deserves all the credit. It was a measure which established French labor unions on a firm legal basis. In 1885 Jules Ferry was deposed from power and practically ostracized by a heedless, ungrateful people, and M. Waldeck-Rousseau fell with the chief whose ideas and ideals he had shared. The bar again claimed M. Waldeck-Rousseau, who became its most distinguished light. He never attempted to climb up the back stairs of politics by yielding to opportunism. He was austere in his loyalty to principle. Finally the reaction came, and he still resisted every pressure to re-enter the political arena, until, in 1894, by an almost unanimous vote, he was made Senator. Here again he was bold in defense of what he felt to be just—witness his lofty speech last spring in opposition to the infamous measure which M. Dupuy finally succeeded in forcing through the Senate, the bill which transferred the Dreyfus case from one chamber to the united chambers of the Court of Cassation, simply because an army tool (M. Quesnay de Beaurepaire), seeking notoriety, had resigned from the bench, and, in the army's name, had demanded the degradation of the honorable judges who constitute the first chamber and who had already taken testimony on the case. The Senator who then said, "I know only one way not to deceive the public and one's self—first to listen to the dictates of one's conscience, and then to follow it," now declares, as Premier in the French Parliament, "We ask the widest mandate; we take the fullest responsibility."

Pastoral Letters

To Any Mother

What can I do to train my child religiously?

Do you see what this question means? It means, What can I do to impart to him spiritual life? You can govern him, while he is still small, compelling him by your authority to do what you require. You can instruct him by your words and your example, and, by authority, teaching, and example, you can train him in certain habits which will become to him a second nature. Thus, for example, you can compel him to put his toys away when he has finished playing with them; you can point out to him the inconvenience to himself and to others of leaving them wherever he happens to be when he turns from one sport to another; and you can, at whatever temporary inconvenience to yourself, set him an example of order in your own life. Thus, by law, by instruction, and by example, you can form in him an orderly habit.

But you rightly wish to do more than this. You wish to create in him the springs of action. You wish him to have something more than an outward habit. It is not by mere accident that we use the same word to designate a customary mode of action and an external dress. We thereby indicate our deep conviction that the one is as really external to the true character as the other. Neither really makes the man. And what you are asking, when you inquire, What can I do to train my child religiously? is really, What can I do more than merely to govern and to teach him? What can I do to give him life in himself, so that when he gets out into life and away from my authority, and forgets my instructions and even my example grows dim, still he will be what I want him to be, because he has the sources of the noblest and best life within? Man is made partly as the potter's vase is made, by pressure from without, but more as the flower is made, by life developing from within; and your problem, the problem of every parent, is how to create a life within which will develop a true, a divine character exhibiting itself in worthy conduct.

The first truth for you to realize is that you cannot give your child what you do

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not yourself possess. You may compel him to do what you do not do yourself; thus, you may require him to go to church though you stay at home, or forbid his reading a story-book on Sunday though you read the latest novel: such authority, however, will prove evanescent. You may counsel him not to do what you are doing; but I shall never forget the contemptuous indignation with which a small boy of my acquaintance received the injunction not to smoke and the assurance that smoking was a very bad habit, given to him by a clergyman between the puffs of his own cigar. Even an example set for the purpose of setting an example is of very little use; the man who drinks at his club and is a total abstainer at home does not set his children an example of total abstinence. Even by your authority, your instruction, and your example you can do little else than impress yourself on your child. The insight of children is keen; they see behind all disguises.

Fix this, then, first of all in your mind: you cannot impart to your child a religious life which you do not yourself possess. This is often a terrible humiliation; but there is no escape from it. If, for example, you do not find any real attraction in the Bible, you cannot make the Bible a sacred book to your child by perfunctory reading from it on stated occasions. If Christ is not a divine Saviour to you, you cannot inspire your child to find in Christ a divine Saviour by any specious pretense to an assumption of Christian experience and pardon. If your child is ever to have that experience, some one else must give it to him; you cannot unless you yourself possess some measure of it. So, if prayer is to you simply a reputable form, an appropriate public etiquette, if there is in your own soul no experience of communion with the Unseen and Unknown Friend, you cannot give to your child the life of prayer. You can teach him to say his prayers, and perhaps he will keep up the custom for a little while after he has left your roof; but if he prays, it will not be because you have inspired him to do so.

I counsel you, then, to accept this limitation: Never try to give to your child what you do not yourself possess. If you find the store small, increase it if you can; let your love for your child inspire you to try to *be* what you want him to become. But never pretend to be what you are not. Wear no mask in your child's presence; it is worse than useless. Social custom or your own vanity may incite you to false pretense in other company; let it never deceive you when you are with your child; for you will not deceive him; by false pretense you will only arouse his suspicions, if you do not breed his contempt. He will reverence a real mother, however poor she may be; but he will not reverence a false mother, however rich she may pretend to be.

But, on the other hand, do not fall into the cognate error of concealing from your child such religious sentiments and feelings as you really possess, because you are conscious that they are not sufficient for his equipment. I will suppose that you do not reverence Christ as the Son of God, you only admire him as a heroic son of man; but you are afraid to give utterance to this admiration before your child lest he should stop satisfied with what but half satisfies you. You are mistaken. Give free expression with your child to all that admiration. Give him just as much of the experience of Christian love and loyalty as you possess; do not be prevented from doing this because you cannot give more. Perhaps you rarely pray yourself; yet you have respect for the prayers of others, and what they frame into prayers are often your aspirations. Inspire your child with the respect you feel for a devotional life which you do not yourself possess; teach him to look on it with your esteem; if you can do so honestly, use the prayers of others to express your aspirations, which, if they be real, will inspire like aspirations in your child. If you see and lament deficiencies in yourself, do not be afraid to let him know that you both see and lament them. Perhaps he will enter into the possession if he knows that you desire it though you do not possess it. In short, be absolutely frank with your child, alike in abstaining from all expression of life which is not genuinely your own, and in expression of your life, if it be only in the form of regret or desire. Make your child sharer of your life, such as it is; then set yourself to make it richer, for his sake as well as for your own. A father may say to his boy, "I never learned how to read; I wish I had learned; I want you to learn;" and

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by his sense of his own deficiency inspire his boy to achievement. So he may say, "I have never been able to pray; I wish I could; I hope you can;" and, if the desire be genuine, he may even thus inspire the spirit of devotion in his child by his own sorrowful confession of the lack in himself.

With this desire for a richer life, you and your child can together cultivate it under the guidance of one who possesses more than either. You can perhaps find some church whose minister may be neither eloquent nor learned, but only good and simple and true. And you and your child can go to this church together; and you can join in the hymns; and you can witness with decorous sympathy, even if you do not devoutly and with full faith join in, the prayers; and you can give your critical faculty a rest while you listen to the sermon; and you and your child can talk over something good which you have found there. And you can cultivate both in him and in yourself a respect for the Church as a body of men and women bound together by what are in the main unselfish ties, seeking in the main for themselves and others the highest things, and working under a great Leader for the good of humanity; and you can communicate to him your own desire to sustain and encourage them in this purpose. You can find some author who possesses a larger, richer spiritual life than you possess, and you and your boy, both children in the divine life, can go to school to him together—always provided you see and desire what he has to give, not otherwise. No book in the English language seems to me to be better than "Pilgrim's Progress" for the father or mother to read to the child on Sunday afternoons, each learning something according to his ability from the great poet-teacher. Or you can get Moulton's "Bible Stories from the Old Testament" and read from it, making selection according to the taste and capacity of your child, and reading them as stories. Richard Newton's volumes of sermons for children, "Bible Wonders" and "Nature's Wonders," are full of interest for young children and of healthful spiritual impulse. You may not always agree with the implied theology, but it will not be necessary to correct it; that can be left to the future. A very different book, adapted to older and perhaps more thoughtful children, is Jacob Abbott's "Young Christian," which has stirred many hearts to desires and guided many desiring hearts in the way to a higher life.

To sum all up: Never attempt to give to your child the life you do not possess, however earnestly you may think he ought to have it; never hesitate to give to your child the life you do possess, however profoundly you may be ashamed that it is so little; and, under the guidance of teachers richer in some elements of life than yourself, seek those elements with your child, provided you really desire them for yourself as well as for him.

L. A.

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Industrial Relief in Actual Operation

The following record of success already achieved by the Cuban Industrial Relief Fund is inspiring in its promise for the future. Mr. Howard, at Outlook Farm, has land, work, tools, and seeds, and is using them effectively. To increase this beginning, to put to work and keep at work the Cubans who are eagerly seeking a chance, more land, more tools, more seeds, are needed. The opportunity is practically unlimited. Last week's press despatches from Havana prove the soundness of Industrial Relief methods when they state that Señor Gomez, Civil Governor of Santa Clara province, with a committee of farmers, visited Governor-General Brooke and urged that prompt and energetic measures be taken to aid the farming interests in that section. "According to the committee, great destitution exists there owing to the lack of implements with which to work. They say that a number of people are starving in some parts of the province, and that there is great need of aid." This describes precisely the wants the Industrial Relief movement has been recognizing, and suggests also precisely the remedy now being applied by Mr. Howard just as fast and as far as the funds sent him permit. Read his letter:

Outlook Farm No. 1, Seiba Mocha, Cuba,
June 21, 1899.

To the Editors of The Outlook:

It gives me pleasure to inform the readers of The Outlook that the farm named in recog-

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nition of their support of the Cuban Industrial Relief Fund is not only an actuality, but a working success. The chief purpose of this farm is to give employment to the idle, and thereby promote the reconstruction of Cuba. So far as this is concerned, the success of the undertaking is beyond dispute.

That the Cubans are willing to work, if given a chance, is now something more than mere assertion on our part: it is Fact. Not only has the Outlook Farm as many laborers as its administrative staff can at the moment handle, but we have become convinced by experience that we have only to issue a call for laborers in the city of Matanzas to exhaust our available funds in a single day.

Outlook Farm No. 1 consists of forty acres of rich garden land, a five-room farm-house with detached kitchen, a few fruit-trees, and the ruins of two Spanish forts. The house is of wood, with tile roof and iron-barred windows. The kitchen is of stone, with loopholes for infantry fire. It was used as a fort during the Cuban war. The other forts on the place have been demolished by the Cubans. We shall use the stone as paving-blocks in making walks about the house.

The farm is situated at the village of Seiba Mocha, twelve miles west of the city of Matanzas, on the railway between Matanzas and Havana. It is in the municipal district of Matanzas. Since our arrival the municipality has made two noticeable improvements—the cleaning of the village streets and a permanent detail of six policemen from the Matanzas police force.

The farm is bounded on the north by the main street of the village; on the east by the chief side street; on the south by the railway line, and on the west by the open fields of the valley. The operations of the farm may be extended westward to almost any extent, as there is an abundance of good arable land for several miles, with hardly an interruption or a sign of cultivation. It should not be inferred, therefore, that the present allotment of forty acres is the extent of the Outlook Farm. On the contrary, we expect that the readers of The Outlook will immediately enable us to bring under cultivation a large area of the adjoining lands. We are here; we have work-animals and tools and seeds; we have expert American superintendents; and, lastly, we have laborers in abundance. We can enlarge this farm to any extent that the readers of The Outlook may desire.

Away from the towns and back from the railways Cuba is one great stretch of desolation. One may ride for a day at a time without finding so much as shelter from an afternoon storm. In one ride of twenty-five miles on horseback I came upon only two palm-leaf huts—one the camp of a charcoal-burner and the other the temporary home of a cattle-herder. The Cuban farmer has made practically no attempt to resume the cultivation of his fields. A few acres are in cultivation here and there along the lines of the railways and on the outskirts of the towns, but the country itself is tenantless and uncultivated. The small farmers and farm laborers are still in the towns, where their lives may be preserved by the daily issue of army rations. To leave the towns and attempt to return to their idle fields in the country would be simple suicide. They would have no work-animals, no tools, no seeds, no domestic supplies. For sustenance they would have only the grass in the fields.

The large sugar estates have done really little toward replanting their devastated fields. They are compelled to wait for the coming of the American capital that was expected to flood the entire island. Reports published a few days ago from the great sugar districts around Cienfuegos showed that the crop of sugar for 1899 was actually less than the crop of 1898 by several thousand tons.

There has been a great deal of talk here among the people and in the newspapers about a Government distribution of agricultural implements and seeds to enable the small farmers to return to the cultivation of their lands. The plan proposed is precisely the plan of the Cuban Industrial Relief Fund. So anxious were the people for this kind of assistance that they accepted as fact every casual rumor that happened to be flying about. When our first shipment of agricultural implements, seeds, and supplies reached Matanzas, it was believed to be the first installment of the Government distribution. General Wilson, commanding the Department of Matanzas and Santa Clara, had numerous applications, even from Alcaldes and Town Councils, for proportionate shares in the general distribution. General Wilson has referred these applications to me, and I have made lists of them for future use. I regret that the means at our disposal do not permit of an immediate distribution of implements and seeds to these people. The Government has done nothing toward advancing tools and seeds to the small farmers. That it will do anything I do not for a moment believe. Nothing would please me better than to see it done, for it would carry out on a grand scale the work for which the Cuban Industrial Relief Fund was organized.

WILLIAM WILLARD HOWARD.

THE CUBAN INDUSTRIAL RELIEF FUND

(Make checks and money-orders payable to The Outlook)

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THE REGENERATION OF CUBA

BY GEORGE KENNAN[1]

IX.—Matanzas

I DID not fully realize the extent to which western Cuba had been devastated and depopulated by insurrection and reconcentration until I left Havana and went into the country. There were so few signs of distress and destitution in the city, and the busy, crowded streets had such an air of brightness and gayety, especially at night, that I could hardly make myself believe the stories of ruin and desolation that came to me from the interior of the province. When I went from Havana to Matanzas, however, early in February, I found that the situation was quite as bad as it had been represented. Outside the two fortified towns of Jaruco and Antonio, there was hardly a vestige of human habitation or life on the whole route. Now and then one might see a neglected orange grove, a little unfenced patch of bananas, or the shattered walls and fire-blackened machinery of a ruined sugar-mill; but there was not a single peasant village left standing, nor a new crop of any kind growing, nor an acre of ground cleared and plowed for planting; while the few inhabited houses that we passed seemed to be recently erected shacks of palm leaves and bark, and were often five or ten miles apart.

Before the war, this region—or a large part of it—had been covered, apparently, with sugar-cane; but it had been burned over so often and left uncultivated so long that it had become a mere waste of wild grass and weeds, with only a few half-choked rows of cane, here and there, to show what the land had once produced. How densely populated the strip of country along the railroad originally was I am unable to say; but when we passed through it, early in February, it contained no rural population at all. There were large reconcentrado settlements in the outskirts of Jaruco and Antonio; but elsewhere the people had vanished, leaving few if any traces of their existence. In a country like Cuba, where grass, weeds, and bushes grow rapidly and with great luxuriance, evidences of human occupation and culture disappear soon after the land has been abandoned; and in many parts of the two provinces through which I passed there was nothing to indicate that the country had ever been inhabited at all, except, here and there, a tangled, weed-overgrown flower-garden, full of blossoming oleanders, a wall-encircled cemetery near the site of a burned village, or a long avenue of royal palms leading to the stone pillars of a ruined gate.

Regarded from a topographical point of view, the country between Havana and Matanzas is an open, undulating plain, broken here and there by hills or uplands, and covered with a dense growth of guinea-grass, weeds, bushes, and wild morning-glory vines. There are no forests or patches of woodland, such as may be seen at intervals when one rides through a farming country in the eastern part of the United States; and if it were not for the royal palms, which diversify and adorn every Cuban landscape, the scenery in this part of the island would be almost as bare and unattractive as that of a deforested and abandoned lumber region in Michigan or Maine.

The royal palm (*Oreodoxa regia*), although one of the most striking and interesting trees in the tropics, does not seem to have been regarded by Cuban travelers and correspondents as worth a detailed description. All of them refer to it, and most of them speak incidentally of its stateliness and grace; but, so far as I know, only one of them (W. J. Clark, in "Commercial Cuba") has given such a description of it as would enable a reader to get anything like a clear idea of its appearance and habit of growth. Long before I sailed for Santiago I had read

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more or less about it in the books of Dana and Ballou, as well as in the letters of Flint, Scovel, and other Cuban correspondents; but, until I first saw it at Siboney, I did not know that the upper part of its grayish-white stem is a smooth, polished shaft of pea-green; nor that its seeds grow out of its trunk on light, feathery fringes; nor that it renews its foliage, one leaf at a time, throughout the year; and yet these are peculiarities noticeable enough to attract the attention of the most superficial observer, and unusual enough to be remembered even by a careless reader. Apart, however, from its structural and physiological peculiarities, the royal palm deserves more than a mere passing mention, for the reason that it is the most widely distributed tree in Cuba, and does more to give distinctive character to Cuban scenery than all other forms of vegetation put together. Indeed, I find it almost impossible to think of a Cuban landscape without royal palms.

The first peculiarity of the tree to strike the eye is the pea-green shaft which supports its crown of leaves. At a height of forty or fifty feet from the base of a well-grown palm, the grayish-white bark which clothes its slender trunk suddenly comes to an end; and from its sharply defined margin rises a smooth, eight-foot column of delicate pea-green, like a shaft of malachite standing on a pillar of unpolished marble. From the summit of this pea-green shaft spring eighteen or twenty long, curving, pinnate leaves, which droop gracefully at their outer ends, and are flexible enough to sway back and forth with every breeze that stirs their soft, disheveled leaflets. The crown of foliage, which has a spread of eighteen or twenty feet, is darker and more glossy than that of the cocoanut palm, and in its habit of growth it is much softer and more plume-like. At the heart of the cluster of leaves, just where the pea-green shaft terminates, there is a large, fleshy bud, or "cabbage," out of which the leaves grow, one after another, in a long, slender, closely rolled spear or spike. At first this spike stands erect and looks like the blade of a huge green bayonet thrust up through the mass of foliage; but when it has attained its full height, it begins to fringe out at the top, then gradually unrolls, and finally becomes a fully developed leaf which droops laterally until it takes its appointed place, lower down among the leaves of earlier growth. Meanwhile a dead leaf has fallen off at the bottom of the cluster, and a new one has sprouted in the bud, or "cabbage," at the top of the pea-green shaft. The number of leaves on the tree seems to remain constant, one leaf dying and falling off as another is formed. All the foliage may be cut away, provided the terminal bud is left intact; but if the latter be destroyed, the tree perishes from inability to renew its leaves. As the bud, or "cabbage," is edible, it is often cut off by the natives for food, and thousands of trees were destroyed in this way by Spanish soldiers and insurgents during the war.

Singly, or in little groups, these royal palms are scattered all over the plains and hills of central and western Cuba; and with their slender marble trunks, their malachite terminal-shafts, their fern-like seed-fringes, and their long, drooping plumes of dark-green pinnate foliage, they form the most striking and characteristic feature of every landscape, from Pinar del Rio to Cienfuegos. They would not be so noticeable, perhaps, if they were interspersed with other trees; but in many parts of the western provinces—and particularly in the sugar belt—there are no other trees, and on the great level plains of Matanzas their white trunks and dark-green heads of drooping, plume-like foliage are all that relieve the monotony of the cane-fields and break the long, flat line of the distant horizon. In some places the sugar-planters have marked the boundaries of their estates with double rows of these beautiful trees, set so closely together as to make colonnades of slender white pillars, whose capitals of pale malachite green support mile-long entablatures of unbroken foliage. Before the war, many of these royal palm avenues led up to flower-gardens and spacious country mansions; but most of them end now at a ruined gateway, opening upon a tangled wilderness of weeds, bushes, and wild convolvulus vines.

As we approached Matanzas the country north of us became more and more broken and hilly, and just before we reached the city the gradually rising sea-coast culminated in two bold, conspicuous peaks, or promontories, which had a height

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of perhaps twelve or fourteen hundred feet, and which could be seen from a long distance across the low interior land. In the province of Santiago they would be comparatively insignificant hills; but in the province of Matanzas, where the country is generally low and flat, they assume a prominence out of proportion to their real height.

As we stopped in front of the fine, modern railway station of Matanzas, I was surprised to see, on the platform, Señor Quesada, of the Cuban delegation in Washington, with whom I had previously had some acquaintance, and from whom I had taken letters of introduction to a number of prominent insurgent leaders when I left Washington for Cuba at the outbreak of the war. He greeted me cordially, and said: "I little thought, when I met you for the first time at the house of Willie Phillips,[1] that I should ever see you in Matanzas. Poor Phillips! If he could only have lived to see Cuba free! . . . Where do you come from, and where are you going?" I replied that I had just come from Havana, and was on my way to Cardenas, Santa Clara, and Cienfuegos. In reply to a similar inquiry with regard to his own movements, Señor Quesada said: "I have been visiting General Gomez at Remedios, and am now on my way back to Washington. I have stopped here to speak at a popular mass-meeting which is to be held to-night in the Esteban Theater. If you care for that sort of thing, it may interest you." I replied that it would interest me very much indeed, and that I should certainly be present, not only to hear him speak, but to see how the Cubans would behave when they should assemble for the first time as free citizens in a free city.

After a moment's chat, we bade Señor Quesada good-by, and, taking seats in one of the low, phaeton-like carriages which serve as cabs in the cities of central and western Cuba, we drove down the broad Calzada de Tirry to the San Juan River; crossed the river on a well-built modern bridge; rode under a recently erected triumphal arch, decorated with Cuban and American flags and bearing such inscriptions as "VIVA CUBA LIBRE," "HURRAH FOR US" (the U. S.), and "GLORIA AL EJERCITO LIBERTADOR;" and finally stopped in front of the San Carlos Hotel.

Matanzas impressed me as the most modern, most civilized, and most attractive city that I had seen in Cuba. It stands on the western side of a beautiful bay, five or six miles in length and almost as much in width, and is divided by the rivers San Juan and Yumuri into three parts or districts, viz., Matanzas, Pueblo Nuevo, and Versalles. Matanzas proper, which is the business part of the city, occupies a nearly triangular peninsula between the two rivers. For a short distance, between their mouths, it fronts on the bay; and then extends back up a gently inclined plain nearly to the crest of a range of low grassy hills. It is connected with Pueblo Nuevo and Versalles by substantial modern bridges; its streets, which are thirty feet or more in width, are generally well paved with stone or vitreous brick; its buildings, although low, are better cared for and architecturally more attractive than those of most Cuban cities; its principal plaza is filled with blossoming shrubs and stately royal palms; it has gas-works, an electric light plant, and an excellent water supply; and it presents the appearance, generally, of a city in which one might live, all the year round, with a fair amount of comfort and enjoyment. It has no adequate system of underground sewerage, and its eastern margin, along the bay, is rather low; but, owing to its situation on the slope of a hill, its natural drainage is excellent, and I can see no reason why, under American control, it should not be made as healthful a place of residence as Charleston or Mobile.

In the northwestern quarter of the city, on the summit of a very steep hill, stands, in a little grove of trees, the old Catalan church or chapel of Monserrat, from which one may get a magnificent view of the city, with its red roofs, shining rivers, and masses of dark-green foliage; the broad, tranquil bay, with its fleet of anchored vessels; and the romantic, dream-like valley of the Yumuri—one of the most fertile and beautiful valleys on the island of Cuba, if not in all the West Indies.

[1] The late W. Hallett Phillips, of Washington, D. C., who was accidentally killed two years ago, while yachting on the Potomac. Mr. Phillips was not only one of the best men I ever knew, but one of the best friends the Cubans ever had; and it was in his house that I first met Señor Quesada and became interested in the Cuban insurrection.

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Late in the afternoon we returned to the hotel, and at eight o'clock in the evening walked down O'Reilly Street to the Esteban Theater to attend our first Cuban mass-meeting, and to hear Señor Quesada speak.

The Esteban Theater, which stands on one side of the Plaza de Colon, near the bridge across the San Juan, is said to be the finest building of its kind in Cuba, and one of the finest on this side of the Atlantic. It has four galleries, a spacious main floor, and a very large stage, and, although I do not know its seating capacity, I should think, from mere inspection, that it would hold twenty-five hundred or three thousand people. The great auditorium was full to overflowing long before we arrived, and it was with some difficulty that we obtained even standing room in the central aisle. As soon as I had elbowed my way through the crowd to a place from which I could see the whole house, I looked around with eager curiosity at the first Cuban audience that ever assembled in a free political mass-meeting in the city of Matanzas. I must frankly admit that I was greatly surprised, not only by its size, but by the appearance that it presented of wealth and culture. Apart from the difference in racial type, it was such an audience as one might expect to see at a lecture or a fashionable concert in almost any American city. Two hundred civil and military officials, including the Mayor, General Betancourt, General Diaz, General Rivero, and the members of the City Council, occupied seats on the stage; the two lower galleries and the dress circle were filled with ladies, all without bonnets, and many of them in evening dress; the gentlemen in the body of the house looked like prosperous business or professional men from a thriving American town; and even in the highest of the four galleries the poorer Cubans and negroes seemed to be neatly and comfortably dressed, and were as quiet, orderly, and attentive as the gentlemen in the parquette. Although the audience seemed fairly to represent all classes of the population—except, perhaps, the reconcentrados—there was no segregation of particular classes in particular parts of the theater. The blacks, it is true, were mostly in the highest gallery; but they were by no means confined to it, and I saw both negroes and poor whites in all parts of the house. Taking the audience as a whole, the educated and well-to-do white Cubans were in overwhelming preponderance, and at least one-third of them were ladies.

The theater had no unusual decorations, with the exception of a large American flag, which was stretched across the back of the stage between the flies, and two smaller Cuban flags at the sides.

About half-past eight, when the house seemed to be packed to the utmost limit of its capacity, Mr. Carnot, the Mayor of the city, a tall, blue-eyed Cuban with closely cropped gray hair and long gray side-whiskers, called the meeting to order, and, after a few introductory remarks, presented Señor Quesada, secretary of the Cuban delegation in Washington. Mr. Quesada, a fine-looking young Cuban with a clear-cut, intelligent face, dark eyes, and long brown hair, bowed profoundly in acknowledgment of the applause with which he was greeted; took his stand in a small, circular, pulpit-like structure set up in the angle formed by the junction of the dress-circle with the stage; and, in a stillness that was not broken by so much as a rustle of clothing, a movement, or a breath, began, in a low, musical voice, to speak. Although I had not knowledge enough of the Spanish language to make me a competent critic of a Spanish essay or lecture, I was fairly well qualified, perhaps, to form a judgment with regard to the histrionic merits, at least, of a Spanish oration; and I became satisfied, in less than twenty minutes, that Mr. Quesada was an orator born. He might be lacking in experience and in previous training; but he had the voice, the natural gift of dramatic expression, and the contagious fire of personal enthusiasm, without which all experience is vain and all training ineffectual. His speech was fluent and rapid; his vocal intonation musical and varied; his gestures were easy, graceful, and not too abundant; and when, in denouncing the tyranny of the Spaniards or eulogizing the heroism of dead Cuban leaders, he rose to an oratorical climax, he spoke with a passionate fire and a dramatic intensity of manner that stirred the blood even of an uncomprehending listener and a man from another race and another land. The effect upon the sensi-

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tive and sympathetic audience was most extraordinary. For the first ten minutes they listened with silent, observant attention, as if they were taking the measure of the man who was addressing them. Then their faces began to flush and light up with interest and emotion; the critical attitude that they had apparently taken toward the speaker at the beginning of his address changed to an attitude of eager, all-absorbing expectation and excitement; and finally they began to applaud—at first moderately, then stormily, then with fierce, passionate vehemence, and at last with an excitement that overstepped the bounds of consciousness and became a sort of wild, furious delirium. Men in all parts of the house sprang to their feet, cheering, shouting, and waving handkerchiefs, umbrellas, or canes; ladies in the dress-circle clapped their hands until their white kid gloves burst over their palms; negroes in the highest gallery threw their hats down into the parquette until at times it seemed to be raining hats; and from every part of the theater came shouts of "Bravo!" "Bien!" and "Bueno!" mingled with inarticulate ejaculations, short, fierce, unintelligible appeals, and hoarse, breathless cries as of men engaged in deadly combat. One gentleman, just in front of me, stood up on the cushion of his seat, and, failing to make his voice audible, even to himself, in the universal roar, shook his clenched fists toward the stage in a perfect frenzy of delirious excitement.

I have seen many audiences under the spell of eloquent speech and in the grip of strong emotional excitement; but I have rarely witnessed such a scene as that in the Esteban Theater at the close of Quesada's eulogy upon the dead Cuban patriot Marti.

The attitude of the people toward the Americans seemed to be an attitude of friendliness and trust. Quesada spoke with gratitude and respect of President McKinley, and every reference to the latter, and to American intervention, was received with hearty applause.

In the intervals between its stormy manifestations of approval, the audience was absolutely quiet and self-controlled. Although hundreds were standing, there was no restlessness or shifting of feet, and the stillness, most of the time, was so perfect that the ticking of a clock might have been heard all over the great auditorium.

At the close of Señor Quesada's address the Mayor presented General Rivero y Rivero, who spoke for twenty minutes with great earnestness and fervor; but he had not Quesada's oratorical gift, and did not excite so much interest and enthusiasm.

When the speaking was over, the notables on the stage crowded about both Quesada and Rivero, embracing them and patting them on the back affectionately after the Cuban fashion, while the audience, as if reluctant to leave, stood in the aisles and galleries, discussing with great animation the meeting and the speeches, or watching with unabated interest the proceedings on the stage.

I was a little surprised, in looking over the audience, both before and after the speeches, to see no American officers. General Wilson, the military governor of the province, and General Sanger, governor of the city, stayed away, perhaps, because they thought that their presence might be misconstrued, or might be a source of embarrassment or restraint to the speakers; but I could not think of any good reason for the non-attendance of regimental and other officers of subordinate rank. The meeting was an interesting and instructive thing to witness, even if one could not understand the speeches; and if we are going to govern the Cubans, or help them govern themselves, we should avail ourselves of every opportunity to study their character and to see how they are influenced and moved.

The impression made by the meeting upon me was, in every respect, a favorable one. The audience, in appearance, in behavior, in sympathetic appreciation, and in patriotism, would have been creditable to any American city; the addresses, so far as I was able to judge from my own impressions and the translations given me by Mr. Gray, were above the general level of such speeches in England and the United States; and the manifestations of interest and approval, although vehement and uncontrolled, were a proof not only of the Cuban's appreciation of impassioned oratory, but of his quick and ready responsiveness when an appeal is made to his higher and nobler feelings. Men of wholly selfish, sensual, and materialistic

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character do not go wild with excitement and emotion at a reference, however eloquent, to self-sacrifice for a principle, or death for the sake of others. Love of country and appreciation of heroism do not comprise all the civic virtues; but there is something worthy of respect and admiration, nevertheless, in the character of a man whose fists clench and whose eyes fill with tears when you speak to him of Maceo and Marti. The Cubans generally are not, to me, a sympathetic or a congenial people; but I shall always think a little better of them as a result of that mass-meeting in the Esteban Theater at Matanzas.

The College of Cardinals

By David Saville Muzzey

THE Roman Papacy is the only elective monarchy surviving in Europe: for the Pope is a monarch, though his lands have shrunken to a few square rods around St. Peter's, and his court no longer parades the streets of the Eternal City. There is one glory in the farming of large revenues and in the homage of landed vassals, and there is another glory in the free-will offerings of the rich and poor of every land and in the spiritual homage of two hundred million souls who call you "father," let them call whom they will "ruler." The latter glory is the glory of the imprisoned, lack-land Pope; and not since the day when the heroic Pius VI. died in exile from Rome, a victim to the violent anarchy of the early Napoleonic supremacy, has that glory shone more splendid and more full of promise for the Roman Papacy than it shines on the closing years of the pontificate of Leo XIII.—a monarch as truly as any king or emperor in Europe.

If the advantages of an elective monarchy are apparent—immunity from the insolence of princes nurtured on the specious doctrine of the divine right of kings, deliverance from the embarrassing and ruinous protection of an effete but tenacious dynasty—the evils of election to offices of tremendous power are none the less obvious: the feverish expectation of a vacancy, utilitarian politics, electioneering and log-rolling, unnatural and transient alliances, unprofitable promises, warped policy, hatred and envy cherished, favor sought—in short, the greater the prize hoped for, the busier the taciturn eagerness of each prominent candidate and the greater the ambition of each less avowed aspirant. All these forces are at work to-day in the College of the Cardinals of the Roman Catholic Church, and the more as the day approaches when the Cardinal-Chamberlain shall strike three times with his silver hammer on the ivory and rigid forehead of Giacchino Pecci, and, calling thrice in vain on the dead man by name, shall say to those about the bed, "The Pope is really dead." The papal world will put on mourning then for nine days, and at the end of the "novendialis" the College of Cardinals will go from the celebration of Holy-Ghost Mass in the Sistine Chapel into solemn and secret session, to be instruments in the hands of the Holy Spirit in the designation of a new spiritual head of Christendom. Who are the men trusted with this supremely holy office, what is their tradition, whence their sanction, what their procedure?

"Nomen vetus, nova est dignitas, purpura recentior" ("The name is old, the dignity new, the purple more recent still") is the comment of the Benedictine editors on passages in the epistles of Gregory the Great (590–604), wherein Gregory defends the right of the Roman chair to bestow and to deny the name of "cardinal" in the entire Church of the West. Of a truth, the name "cardinal," signifying a regular or permanent official (from *cardo*, a hinge), is old; it is an inheritance to the Church from the Græco-Roman court of Theodosius the Great, as so many of the dignities, offices, and practices of the Church are—a direct legacy from the dying Empire. From the earliest Middle Ages, then, the term "cardinal" was in use in the Church to denote the Roman clergy (priests and deacons) connected permanently with a parish church (*parochia cardinalis*). These cardinal priests and cardinal deacons were lower in rank than

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the bishop of a neighboring town, and, if one of them was promoted to the bishopric, he dropped his title of "cardinal" thereupon. The Bishop of Rome, as direct spiritual head of all the Roman clergy, assembled the cardinal priests and deacons twice a week (since Leo IV., 823) in the papal palace to advise with him on all matters pertaining to the administration of his bishopric.

It could not be but that, as the dignity of the Roman Bishop grew to overtop the dignity not only of the other bishops of Christendom but of princes and kings as well, the council board of the Roman Bishop should grow in dignity *pari passu*. The long and entrancing history of the development of the mediæval Papacy from Nicolas I. to Innocent III. is at the same time the history of the transformation of the humble advisory board of cardinal presbyters and deacons into the most arrogant, powerful, imperious, and unprincipled oligarchy the world has ever seen—the Roman Curia, or papal court, of Avignon and the fifteenth century. It was that court which drained the kingdoms of Christendom of their wealth, controlling prebends in France and the Empire equal to the revenues of the crown, and in England, it is said, benefices equal to three times the income of the king; it was that court which split the Church into the "great schism" of half a century; it was that court which frustrated the splendid hopes of the reform Councils of Pisa, Basel, and Florence; it was that court which stirred the sorrowful anger and disgust of Wiclif and John Huss; it was that court which inspired the Saxon monk to nail his theses to the church portals in Wittenberg. This is the *dignitas nova* of the Roman cardinalate!

We can glance at only a few of the steps in this history of the oligarchal development of the Roman Curia. Pope Stephen III., a contemporary of Charlemagne, increased the dignity of the Board of Cardinals by creating the bishops of the seven suburbicary towns of Rome (Ostia, Porto, St. Rufina, Albano, Sabina, Tusculum, and Præneste) Cardinals of the Roman Church, and at the same time limiting the generosity of the bestowal of that title on the clergy of Rome itself. In 1012, at the insistence of the Saxon Emperor Henry (II.) the Saint, Pope Benedict VIII. allowed the Archbishop of Magdeburg to establish his own little papal court of presbyters and deacons, after the Roman fashion, and to call himself a Cardinal of the Roman Church. It is the first mention of a foreign Cardinal. In 1054, on the occasion of the definitive rupture between the Greek and Latin Churches, Pope Leo IX. appealed to the clergy of the Roman Pontiff as the "cardinals [hinges] on which the Church universal turns." In 1059, by the famous decree of Nicolas II., under the direct inspiration of the mighty Hildebrand, the seven cardinal-bishops (of Stephen III.'s creation) were intrusted with the nomination of the Pope, such nomination to be submitted to the remaining cardinal-clergy for election, and to the people for sanction. In semblance this decree was but a return, except for the initial nomination, to the primitive law for the election of bishops; in reality it was the Pope's (or Hildebrand's) declaration of war against the suzerainty of the Emperor. For the century and a half since the Carolignian revival the Papacy had been in awful straits—now the plunder of violent Roman nobles, now the prize of dissolute weaklings under the domination of shameless women. The holiest offices of Rome were on sale for silver or a harlot's kiss. From this abject degradation the Franconian Emperor Henry (III.) the Black had saved the Roman Papacy, deposing the three rival Popes at his self-summoned Synod of Sutri in 1046, and appointing in their stead his stanch friend Suiger, Archbishop of Bamberg, as Clement II. But Hildebrand, the companion in exile of one of the deposed Popes, conceived that the vice-regent of Christ on earth should no more be in subjection to the head of the Holy Roman Empire of the German nation than he should be tied to the favors of a Roman courtesan. The decree of the Synod of 1059, which wrested the choice of the Roman Pontiff from the power of the German Emperor, was the first blow in the death-struggle which ended in the triumph of the incredible ecclesiocracy of Innocent III. and the fall of the head of the last unoffending scion of the dynasty of Hohenstaufen in the market-place in Naples.

The dizzy flight of the Roman Papacy bore the cardinal dignity along with it.

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Gradually the office of cardinal was restricted to the highest orders of the clergy; the cardinals began to outrank bishops and even archbishops; the sanction of the people and of the non-cardinal clergy was dispensed with in papal elections. Just when this immense revolution took place is no more to be determined than the exact year in which the incumbent of St. Peter's chair ceased to be Bishop of Rome merely and became Pope of Christendom. Enough to say that by the end of the twelfth century the process was finished, and the last traces of the ecclesiastical solidarity championed by Cyprian and Augustine had disappeared before the exclusive hierarchy of the curial financiers and jurists. The College of Cardinals in its modern oligarchal absoluteness was complete. Conrad, Archbishop of Mayence, was "advanced" by Alexander III. in 1165 to be a cardinal presbyter of St. Marcellus. A general electoral Archbishop "promoted" to the office of a Roman priest! Likewise the climactic title of the foremost French prelate read, by Alexander's favor, "Remensis archepiscopus, tituli sanctæ Sabinæ cardinalis, apostolicæ sedis legatus." In 1245 the Synod of Lyons proclaimed that all cardinals, whether bishops, priests, or deacons, should take precedence even of archbishops without the title of cardinal; and the cardinalate became a prize to be grasped at above the richest living in the Church. A chronicler of France, at the end of the fourteenth century, tells how bishops had to go on their knees before a Roman cardinal. Pope Eugene IV., in 1440, upbraided the immemorial see of England for presuming to outrank its cardinal rival York, saying, "The Cardinals were instituted by St. Peter." In 1561 the Cardinals of Lorraine and Guise haughtily refused precedence to the princes of the royal blood. "*Purpura recentior*"!

The relation of the Pope to the Cardinals is of doubly complicate interest, since the Pope creates the Cardinals, and the Cardinals, in turn, elect the Pope. In the classic age of the Papacy there were capitulations (analogous to those submitted by the electors to the German Emperor), to which the Pope-elect swore agreement. Innocent VI., in 1353, revolted against the signing of the capitulations, as a humiliation unworthy of the limitless powers of the vice-regent of Christ; but it was not until Paul II., in 1464, intimidated the last recalcitrant Cardinal Bessario by threats of excommunication, that the capitulations were finally abolished. The reward for this new concession to the disproportionate power of the Papacy was the cardinal's hat, with its red crown and rich tassels. It is characteristic of the Church of the fifteenth century that the Cardinals were bought off from their Magna Charta by—a new piece of head-gear! Some Popes, like the Frenchmen Clement V. and John XXII., have been but little hampered in their resolute policy by the Cardinals; others, like the unfortunate Boniface VIII. and the reform Pope Paul IV., have terrorized the College; others still, like the infamous Alexander VI. and the heathen Leo X., have ruled like Sultans, murdering their Cardinals. But in general the influence of the Pope has been balanced in the factions of the Curia, and the College has been the real repository of the papal power.

The number of Cardinals has varied from as few as seven (in the middle of the thirteenth century) to as many as seventy-six (in the middle of the sixteenth century). At the time of the famous deadlock in Viterbo (1270), when, despite close confinement and the threats of the rulers of France and Sicily, the Cardinals were driven, after three years' dallying, to the election of a Pope only by sheer starvation, there were fifteen Cardinals. In 1331 there were twenty; in 1378, twenty-two. The Council of Basel (1431–1443) fixed the number at twenty-four. But the imperious Leo X. created thirty-one new Cardinals in a single day, for political reasons. Again in 1555 the papal bull "Compacti" fixed the number of Cardinals forever at forty; but again the count was increased at convenience by the Popes. The bull of Sixtus V. (December 3, 1586), in which the number was fixed at seventy, to wit, six cardinal-bishops, fifty cardinal-priests, and fourteen cardinal-deacons, has been more faithfully respected; although the number is rather limiting than determinative. Only once in this century (1853) have there been actually seventy members in the College.

Although there is no law that the majority of the Cardinals shall be Italians or

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that the Pope must be an Italian, nevertheless both these unwritten laws are observed with the utmost rigidity. Since the fatal exile in Avignon and the treacherous defection of the Teutonic races, the tiara has been guarded sacredly and jealously within the Alps. A certain number of French Cardinals have always been welcome to Rome, and, naturally, Spain and Austria have earned a fair representation in the sacred college. But Germany, for its immemorial revolt against the Curia, has been only sparsely favored in the bestowal of the ring, the hat, and the purple. During the death-struggle of the Hohenstaufens with the Popes, a few German churchmen who were deadly enemies of the former were created Cardinals just for the sake of vexing the Emperor and dividing the Empire; and just after the Babylonian captivity, Urban VI., in 1379, abandoned by the French and in desperate straits, turned for a season to the Germans. But it was a forced and uncongenial alliance. To-day there are only two Cardinals to represent the whole German Empire, three of whose four kingdoms are Roman Catholic; whereas the sixth Spanish Cardinal, a Capuchin monk, is to be created in the June Consistory—I am writing in May.

Three other ecclesiastics to whom letters missive have been sent, informing them of their pending appointment to the cardinalate, are the Archbishops of Turin, Catania, and Toulouse. The two former are Italian noblemen, and stanch supporters of the Papal Secretary of State, Rampolla; the French Archbishop is a moderate churchman, a *persona grata*, it is said, both at the Elysée and at the Vatican. The new creations of the June Consistory will still leave ten vacant places in the sacred college, and, in the event of a near conclave for the election of Leo XIII.'s successor, there would be many absentees besides. Some of the Cardinals are ill; the venerable Cardinal Archbishop of Milan (Leo's elder by a year) is confined to his palace; the Australian and American Cardinals could hardly reach the Vatican from their homes in Sydney and Baltimore, though our American Cardinal Gibbons is mentioned by the knowing as the only foreign Cardinal whose chances for election to the Papacy are even remote. Peter's Pence brings the Vatican only a million a year, where it brought four millions before the Italian occupation of Rome; and there are other reasons just now why the Roman Curia would pay high for an increase of favor from the United States. Still, the chances of Cardinal Gibbons's election are exceedingly poor.

Who will be the next Pope? Will he be a religious devotee like Gregory XVI., or an uncompromising martyr like Pius VI., or an astute politician like Leo XIII., or a mixture of militarism, bonhomie, and dogged religious conservatism like Piux IX.? Will it be the Piedmontese noble Oreglia, the Cardinal-Chamberlain of Leo XIII., as Leo (then Pecci) was the Cardinal-Chamberlain of Pius IX.? Oreglia is the very soul of intransigent reaction, the Boccanera of Zola's "Rome;" a man who did not scruple to pass King Victor Emmanuel on the Corso with ostentatious disdain, while all the other Cardinals saluted the monarch with courteous dignity. The choice of Oreglia would kill all the prospects of a *rapprochement* with Italy, already chilled by the recent riots in Milan and the harsh measures of the Government against "Catholic Societies." Will it be the Cardinal Vicar Parocchi, mediator between the Vatican and the Quirinal, the converted heretic, the accomplished musician and littérateur, of whom it has been said that "if elected Pope he would unite the magnificence of Leo X., the geniality of Pius IX., the learning of Leo XIII., and, if necessary, the heroism of Pius VI."? Will it be Vanutelli, the champion of reconciliation with the House of Savoy, the most popular *papabile* with the extra-Italian Romanists, the candidate of the Triple Alliance? Will it be the barefoot Carmelite monk Giotti, who earned from Leo XIII. the cardinal's hat by his triumphant Brazilian mission, and whom the Pope often jokingly alludes to as "my successor"?—hardly Giotti: the time for monks in St. Peter's chair is past; Gregory XVI. was a glaring anachronism. Will it be the Cardinal Secretary of State, Rampolla, the giant schemer of the Vatican, the man of most avowed candidacy, the most supported, the most combated, the most loved, the most hated for his outspokenness, his "intransigence," his tireless self-devotion, his fearless high-

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mindedness, his irrevocable conviction, and his implacable and merciless vengeance? "*Ignis ardens*" is the predicted character of Leo's successor. The motto fits Rampolla, though the fire is on the arms of Oreglia. Will it be some other of the twenty candidates whose claims have a right to be considered? "*Scire nefas!*" The choice of the Pope is in the hands of the Holy Spirit. The only word of the Cardinal, as he kneels in prayer, with his folded ballot ready to deposit on the golden paten over the communion-cup, is the simple promise to "choose him whom before the eye of God I ought to choose."

Hebrew Prophets and American Problems

The Great Unknown

By Lyman Abbott

A CENTURY had passed away since Isaiah the son of Amoz warned Israel against the folly of alternately making and breaking alliances with the great Empire of the East. He had died in exile in Egypt, but not until he had seen the beginning of the fulfillment of his prophecies. Israel had been overcome, her territory devastated, her people carried away captive into a foreign land, where they have become lost as water is lost upon the sand. From the time of their secession until Rehoboam, Israel had never maintained an uncorrupted worship nor an unsullied faith. The golden calves set up at Dan and Bethel as symbols of Jehovah led the way to the worship of Baal and Astarte. Idolatry easily degenerates into paganism. When, therefore, Israel was carried into captivity, she had no distinctive religion, no unifying faith, no true national character. The salt had lost its savor, and there was nothing wherewith it could be salted.[1] The Jews, citizens of the southern kingdom, had subsequently followed their northern neighbors and kinsfolk into exile, but not to national death. For they carried with them into Babylonia a strenuous and persistent if narrow and bigoted faith, and during their seventy years of captivity it was kept alive in them by prophets who, although their spirit was not altogether liberal or generous, and who themselves had much to learn and did learn much by the national discipline, yet had a living faith in Jehovah as a living God, a faith which exile only deepened and intensified.

During these seventy years of exile this Jewish people learned some lessons. They were separated from their temple, their city, their land, and yet their religious faith was not destroyed. They thus learned that religion is not to be identified with its institutions, but still survives the shock and conflicts of time, and the consequent changes in religious forms whether dogmatic or liturgical. They learned that God—their God—lived in Babylon as well as Palestine. They learned lessons concerning his power, his greatness, and the largeness of his empire, which they had never before entertained. They learned that God was no mere tribal God, who would maintain the cause of his people, whatever they did, however they lived. They learned that he was a righteous God, and that to an unrighteous people he would mete out penalty, and, if need be to preserve righteousness on the earth, destruction. Never afterwards do we find this Jewish people thinking of God as merely the God of Palestine. They learned to dispense with sacrifices and priests; for during these seventy years there were no sacrifices and there were no priests. The priests, therefore, took the second place and the prophets the first place; and ever since in the history of religion the prophet has taken

[1] I have received some letters of protest against the declaration that Israel was destroyed beyond the hope of recovery and that the search for the lost tribes of Israel is a hopeless quest. It does not come within the scope of these articles to enter into a discussion of any of the disputed questions of Biblical history or Biblical criticism. To fulfill my purpose of literary interpretation I must simply assume the views of modern Biblical scholars and interpret the writings of the prophets in the light of those views. It must suffice here to say that the notion that the Lost Tribes of Israel have reappeared in the Anglo-Saxon or any other race has no historical warrant, and rests wholly upon a view of prophecy the literalism of which history proves to be incorrect.

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precedence of the priest. They learned the universality of religion, that it belongs not to a special cult, class, nation, or race, but is as universal as humanity. Wherever man is, God is; and wherever man and God are, there is religion—the bond which binds man to God. They learned, in these seventy years of captivity, that the Babylonian pagans were men and women, that they loved and hoped and sorrowed and hated. They learned that humanity is broader than nationality. They learned—at least their great prophets learned, and taught them—that religion, righteousness, God, are for all the peoples of the earth.

As the seventy years of their captivity drew towards its predetermined close, Cyrus the Great appeared with an army, coming down upon Babylon from the north. It is not necessary for my purpose, in this paper, to trace the story of his campaigns, which are involved in no inconsiderable obscurity. Comparing the somewhat contradictory accounts furnished by the different historians, profane and sacred, we may deduce from them this simple and, for our purpose, sufficient statement: An army was sent out, under the direction of the king in person, to meet the army of the Persians under the direction of Cyrus the Great; they met in battle; the Babylonian army was overwhelmed and destroyed and the king taken captive. This accomplished, Cyrus the Great marched on and invested the city of Babylon, in which lived the prince, with but a small force. He was quite indifferent to the besieging army of the Persians, for the city was surrounded by walls which in our time would crumble before the assault of modern cannon, but which were sufficiently strong to resist any enginery of war which in those times had been invented, and there was an abundance of provisions to outlast any probable siege. So Belshazzar and his courtiers feasted in jubilant ease in their palace, undisturbed and unfearing, while the catastrophe which was to put an end to the Babylonian empire was preparing. The great river Euphrates flowed through the heart of this city. And while the Babylonian prince and his courtiers feasted in fancied but false security, Cyrus the Great diverted the waters of the river, and then marched under the archway through which those waters had flowed. In the middle of the night the prince was wakened from his false security to find his city in the hands of his enemies. It was given to sack. Men, women, and children were put to death, according to the custom of Eastern combat, houses were destroyed, and the prince himself perished in the general massacre. It was probably at this time that an ode to Babylon was composed by some unknown writer and given to Israel to be sung on future occasions, in derision of Judah's oppressor—an ode terrible and yet majestic. It is found in the collection which bears the name of Isaiah, but was certainly not written by the Son of Amoz, who had died three-quarters of a century before the event which this ode celebrates:

How still is the despot become, how still is the raging!
Broken has Jahveh the staff of the wicked, the rod of the tyrants,
Which smote peoples in passion with stroke unremitting,
Which trampled the nations in anger, unchecked was his trampling!
Still and at rest, the whole earth; into shoutings of triumph break they;
At thy fate the pine-trees rejoice and Lebanon's cedars, saying:
No woodman comes up against us since thou art laid low.
Sheol beneath is startled because of thee, expecting soon thine arrival;
For thee the shades it arouses, all the bell-wethers of mankind;
It makes arise from their thrones all the kings of the nations.
They all address thee, . . . and say to thee:
Thou, too, art made strengthless as we are—to us hast thou been leveled!
Brought down to Sheol is thy pride and the twang of thy harps;
Beneath thee is corruption spread, with worms art thou covered.
How art thou fallen from heaven, O radiant one, Son of the Dawn!
How art thou struck down to the ground, to lie a stiff corpse upon corpses!
And thou, thou didst say in thy heart: The heavens will I scale,
Above the stars of God will I exalt my throne,
I will sit on the Mount of Assembly in the recesses of the North,
I will mount above even the hills of the clouds, I will match the Most High.
Nathless thou art brought down to Sheol, to the very recesses of the pit.
They who see thee, on thee do they gaze and thee they consider, saying:
Is this he who startled the earth, who shook kingdoms,
Who made the world a desert, and broke down its cities,

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Who sent not his prisoners back free, each one to his house?
Kings of nations, all of them, repose in high estate,
But thou among the slain art flung down, among those who are pierced with the sword,
Who go down to the very base of the pit, as a carcass trodden under foot.[1]

Cyrus was a great statesman as well as a great general. He was probably the first statesman to recognize religious liberty; he allowed throughout his empire, side by side, different religious faiths to be maintained and different religious rituals to be practiced. This he did doubtless not from conscientious motives, but from policy; not because he recognized the right of man to an absolutely untrammeled liberty in all his relations toward God, but because he perceived that the different races of his conglomerate empire were attached to their respective religions, and that if he attempted to enforce on them uniformity, religion would become a seriously disturbing element, whereas if he permitted and even promoted these provincial religions he would win for himself the loyalty of their votaries. There is very small reason for thinking that he was a convert to Judaism. He gave it encouragement because he was wise enough to see that it was more politic to invite the religious support than to provoke the religious hostility of a preeminently religious people. Later Rome imitated his policy and allowed all religious rites to be practiced in the Empire and all gods a place in the Pantheon. The persecution of the Christians because they were Christians was initiated under Nero, and then for personal reasons rather than for reasons of state. England has borrowed her wise policy from Rome, as Rome from Persia, and under her beneficent rule Mohammedan, Hindu, Parsee, Jew, and Christian enjoy equal liberty of faith and worship. The United States adopts within its home territory the principle which England first adopted in its colonial possessions and has not yet quite consistently carried out at home; and under our flag men of every faith enjoy equal protection and no men of any faith special favor. What was at first shrewd statecraft, the Anglo-Saxon race, at least, now regards as an inviolable moral principle.

It was at this time—Babylon destroyed, or her destruction imminent—Cyrus conqueror, or his victorious hosts close at hand—that the Great Unknown arose. Absolutely unknown is he. We know not his name, his family, his birth, his age, his circumstances. We know not how long he prophesied. We cannot connect his prophecies with any specific events. We simply find, in the last chapters of Isaiah—from the fortieth to the sixty-first—one apparently continuous prophecy, in which this Great Unknown gathers up the lessons which God had taught to Judah through seventy years of captivity, and repeats them for the instruction of the world in all time to come. His prophecies are bound up with those of an Isaiah who lived a century before; but the circumstances and the messages of the two are widely different. One prophesied before the captivity, the other as the captivity drew to its close. The preface to the prophecies of the one is a vehement denunciation of the Jews as rulers of Sodom and the people of Gomorrah, and the prophecies themselves are full of warnings of the impending judgment of God upon the nation; the preface to the other begins with "Comfort ye, comfort ye, my people;" goes on to declare that they have suffered the penalty which had been threatened, and learned the lesson which that penalty was meant to teach; and the theme of the subsequent prophecies is the approaching redemption of the nation and its restoration to its land, its city, and its temple. Each of the two prophets, Isaiah the son of Amoz, and the Great Unknown, has given an account of his call to the ministry. That of Isaiah is given in the sixth chapter of the Book of Isaiah; that of the Great Unknown in the fortieth chapter. The latter's call is simpler and less dramatic than that of his predecessor, but his message is not less explicitly given to him:

Comfort ye, comfort ye, my people, saith your God.
Speak ye tenderly to Jerusalem, and proclaim to her
That her hard service is accomplished, her debt of guilt is discharged,
That she has received from Jahveh's hand double for all her sins.
Hark! there is a cry:

[1] Isaiah xiv., 3-19. The translations in this paper are taken from Cheyne's translations in the Polychrome Bible.

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Voice: Clear ye in the wilderness the way of Jahveh,
Make plain in the desert a highway for our God,
Let every mountain and hill sink down, and every valley be uplifted,
And let the steep ground become level, and the rough country plain!
And the glory of Jahveh will be revealed, and all flesh will see it together, for the mouth of Jahveh has spoken it.
The Prophet: Hark!
The Voice: Cry!
The Prophet: What shall I cry?
All flesh is grass, and all the strength thereof like the flowers of the field;
The grass withers, the flowers fade, because the breath of Jahveh has blown thereon.
The Voice: The grass withers, the flowers fade;
But the Word of our God stands for ever.[1]

This is the fundamental message of the Great Unknown: Men are like flowers of the field, living to-day, perishing to-morrow; nations, institutions, political and religious, pass like shadows across the mountains; shadows we are and shadows we pursue; and yet, behind them all, manifesting himself through them all, vocal in all history, revealing himself in all phenomena, is God. The grass withers, the flowers fade, but the manifestation and utterance of the Eternal abides forever and speaks through all transitory phenomena. This is the fundamental message of the Great Unknown. In some sense like that of Moses, like that of Hosea, like that of the First Isaiah, like that of the unknown writer of Deuteronomy, like that of later prophets, even down to our own time, pre-eminently Carlyle, is this word of prophecy: The Eternal abides forever, and all phenomena are but the ever-changing manifestations of his ever-unchangeable Presence.

Great men give their message to the age in which they live; great men also grow out of the age in which they live. If there could have been no Exodus if there had been no Moses, there could have been no Moses if there had been no Exodus. If there could have been no Reformation without a Luther, there could have been no Luther without a Reformation. If there could have been no Puritan revolt without a Cromwell, there could have been no Cromwell without a Puritan revolt. If Lincoln led us safely through the Civil War, the Civil War led Lincoln safely from the Illinois politician to the world-statesman. It is the distinctive characteristic of great men that their hearts are open to the influences by which they are surrounded, and hence open to hear the voice of God in current events, and to learn the lesson which passing history has for them. The annalist simply narrates events; the prophet sees behind them the Word of God, and gives interpretation to the events. The Great Unknown was in this sense the product of the age to which he spoke. His lesson was learned in the school of experience; his message was taught to him by contemporaneous history; he was the child of the exile.

The first lesson which the Great Unknown gathered from the captivity was a confirmation and reiteration of the lesson of Jeremiah—that the gods of the heathen are not-gods. The older faith of Israel had been that Jahveh was the great God—the God above all gods; Jeremiah was the first one to call them not-gods, and in one place nonentities, as Ewald translates it. Jeremiah, in a keen passage, satirizes idol-worship as a worship of nonentities. This satire of idol-worship, uttered at a time when, outside of Judah, no other worship was known than worship through material symbols, the Great Unknown elaborates:

Those who fashion images are all of them like chaos, and their precious things are unprofitable,
Their own witnesses neither see nor perceive anything—that they may be put to shame.
Who dares fashion a god, and cast an image, to no profit?
Behold, all his charmers will be put to shame, and his enchanters will be confounded.
Let them all assemble, and stand forth; they will all shudder, and be shamed.
The smith prepares it over the burning coals, and with hammers fashions it,
He prepares it with his strong arm;
He becomes hungry also, and has no more strength; he drinks no water, and is faint.
The carpenter stretches out a line,
He determines the proportions with a stilus, he shapes it with a carving tool,
And makes it like the human figure, like the beauty of a man, to dwell in a house.
He heweth him down cedars, and took an ilex,
An oak, too, he reared up for his use among the trees of the forest;
He planted a pine, and the rain nourished it.
So it served for a man to burn;
He kindled a fire therewith, and warmed himself;
He heated the oven also, and baked bread;
Yea, he formed it into a god, and prostrated

[1] Isaiah xl., 1-8. Polychrome translation, modified.

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himself; made it into an image, and bowed down to it.
Half of it he has burned in the fire,
And upon the coals thereof he roasts flesh; he eats the roast, and is satisfied;
He warms himself also, and says: Aha! I am warm, I feel the glow;
And the residue of it he has made into a god, into an image, and bows down to it;
He prostrates himself, and prays to it, and says: Rescue me, for thou art my God!
They have no perception nor discernment.
For their eyes are bedaubed, past seeing, and their minds past comprehending.
And he considers not, nor is there knowledge or sense to say:
Half thereof I have burned in the fire,
I have also baked bread upon its coals, I roasted flesh, and ate,
And of the remainder thereof shall I make an abomination? to a wooden image shall I bow down?
Whoso troubles himself for ashes, a deluded heart has turned him aside,
That he cannot rescue himself, nor say: Is there not a lie in my right hand?[1]

I do not think that any literature contains a keener satire of image-worship than this; neither the polemics of Luther, the fierce invectives of Knox, nor the holy fanaticism of Mohammedanism furnish a more effective weapon against the folly which forgets that God is spirit and must be worshiped in spirit. From this time of the exile, since this interpretation of its lessons by the Great Unknown, idolatry has been absolutely abhorrent to the Jewish people; no semblance of it even has been known among them. Up to the time of the captivity paganism and Mosaism were always in conflict, and it often seemed uncertain whether the nation would become polytheistic or remain monotheistic. But never since the days of the Great Unknown has it shown any tendency to revert to the worship of many gods or to use images in the worship of the one God.

But this prophet was not an iconoclast, a mere image-breaker. His teaching was not one of negations. He believed in and practiced upon the philosophy which Paul subsequently phrased in the single sentence, Overcome evil with good. If no writer has ever exhibited more powerfully the folly of image-worship, no previous writer of the Hebrew race had presented more powerfully to the imagination the majesty of the Omnipresent and the Omnipotent. The Great Unknown does indeed present Jehovah as dwelling apart from nature rather than as immanent in it. But the realization of a supreme control over nature precedes in spiritual development a supreme control in nature. And to the Great Unknown God is the universal sovereign. It is not strange that in the East the worship of the heavenly bodies was common. A wonderfully clear atmosphere brings remote objects near; the stars seem to hover just above the spectator's head; it is natural to believe that they exert a dominating influence on terrestrial experiences; the study of the stars becomes a fancied study of human destiny; astronomy and astrology become synonymous. But the Great Unknown repudiates this notion as not less remote from spiritual truth than image-worship. The heavens are the handiwork of Jehovah; he stretched the star-covered vault as a tent over the earth, and sits above it; he has created the stars, and calls them all by name; not they but he determines the destiny of his people:

Do ye not perceive? Do ye not hear? has it not been told you from the beginning?
Have ye not understood from the foundation of the earth?
It is he who sits above the vault of the earth so high that its inhabitants are as locusts,
Who has stretched out the heavens as a firmament, and spread them out as a tent to dwell in.
It is he who turns princes to nothing; who makes the judges of the earth like chaos.
Scarcely have they been planted, scarcely have they been sown,
Scarcely has their stem taken root in the earth,
When he blows upon them, they wither, and like stubble a tempest carries them away.
To whom then will ye liken me, that I should be equal to him? says the Holy One.
Lift up your eyes on high; who has created those?
He who brings out their host in full number, and calls them all by name;
For fear of his great strength and mighty power, not one remains behind.
Why sayest thou, O Jacob, and speakest, O Israel:
My fortune is hidden from Jahveh, and my right is unnoticed by my God.
Hast thou not perceived? hast thou not heard?
An everlasting God is Jahveh, the Creator of the ends of the earth.
He faints not, nor can he be wearied; his insight is unsearchable;
To the weary he gives vigor, and to the powerless he increases strength;
Youths may faint and grow weary, young warriors may stumble,
But they who wait for Jahveh renew their vigor, they put forth, as it were, eagles' wings,

[1] Isaiah xliv., 9-22

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They shall run and not be weary;
They shall go on and not faint.[1]

That there is one God and only one, that all other so-called gods are not-gods, that he rules over all nature and over all world-powers, that in his hands are the destinies of all the nations upon earth—this is the first and fundamental message of the Great Unknown; the second is built upon it—the message that the deliverance of the Jews is at hand. To understand the significance of this message the reader should endeavor to familiarize himself with the situation and experience of the exiles. He must read that experience as it is interpreted by the mournful singers of the captivity. He must, in imagination, see them as by Babylon's streams they sat themselves down and wept, while curious and unsympathizing spectators of their woe called on them to "sing us one of the songs of Zion;" he must recall their wrath against their oppressors voiced by such outcries as:

Let them turn back with shame as many as hate Zion;
Let them be as the grass of the housetops which withers before it be unsheathed;
With which the mower fills not his hand, nor he that binds sheaves his bosom.

He must recall their anxious prayers to Jehovah for rescue from the evil man and for protection from the man of violence; their endeavor to sustain their faith in God by reciting their past history of his guidance and guardianship; their remembrance of the time when they went to the house of God with a throng of worshipers and kept their holy days in their Holy City; and their endeavor to conquer their fears and their distrust by calling on their soul to wait for Jehovah, who will come in his own good time.[2] To such a people, in such stress, wearied with nearly three-quarters of a century of hope deferred that maketh the heart sick, comes the Great Unknown. In the appearance of Cyrus the Great, the Unknown has seen the deliverer and the deliverance. And his message of hope is one of strong assurance of early return to the land which the exiles love:

Seek ye Jahveh, now that He may be found; call ye upon Him, now that He is near!
For my thoughts are not your thoughts, nor are your ways my ways, says Jahveh.
As the heavens are higher than the earth,
So are my ways higher than your ways, and my thoughts than your thoughts.
As the rain comes down, and the snow from heaven,
And thither returns not, except it have watered the earth,
And have made it bring forth and sprout,
And given seed to the sower, and bread to the eater;
So will my word be that has gone forth out of my mouth:
It will not return to me void,
Except it have accomplished that which I pleased,
And carried out that for which I sent it.
For with joy shall ye go forth,
And in peace shall ye be led:
The mountains and hills shall break forth before you into exultation,
And all the trees of the field shall clap their hands.
Instead of the thorn-bush shall come up the fir-tree,
And instead of the nettle shall come up the myrtle-tree;
And it will be to Jahveh a memorial,
An everlasting sign which cannot be cut off.

Centuries later, the great Prophet, the great Teacher, the great Deliverer, said that there is joy in heaven over one sinner that repenteth. This truth the Great Unknown anticipated. A sinful, erring, and unworthy nation that deserves not to live—and no one expressed the sin of the nation in clearer terms than this Great Unknown—God will deliver; and when this nation comes back to Jerusalem and to the temple, because it has already come back to God and to prayer, there will be joy in heaven and on earth as well; the mountains and the hills shall break forth in exultation at the return of the prodigal nation, and all the trees of the field shall clap their hands. To voice this exultation, the Great Unknown gives to the people hymns of praise which they may sing in their triumphal procession in that glad day. One quoted here may suffice as a type of all:

Be triumphant, O heavens; Jahveh has finished His work!
Shout, O depths of the earth!
Break forth, O mountains, into cries of triumph!
O forest, and every tree therein!

[1] Isaiah xl., 21-31. Not while the Jews were in Palestine, and Nebuchadnezzar was threatening their Holy City, and Isaiah the statesman-prophet was warning them not to come into collision with the great world-powers of the East, and was foretelling their captivity as a punishment for their sins, was this prophecy written, declaring that the world-powers were as nothing and that the princes would disappear like stubble before the breath of the Almighty.

[2] Psalms 137, 129, 140, 136.

[1] Isaiah lv., 6-13.

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For Jahveh has redeemed Jacob,
And glorifies Himself in Israel![1]

I wonder if the Great Unknown saw through the nation's redemption the larger redemption that lay in the future? Did he see that there is joy in heaven as well as on earth over, not only a repentant nation, but over every individual sinner that repents? did he see with what songs and rejoicings the redeemed of earth would go up to the gates of heaven? I do not know. Perhaps he saw more than he said; but certainly He who inspired the Great Unknown saw more than the Great Unknown said; and we have a right to take these glad portrayals of redemption and make them our own, and read into them a larger fulfillment than any of which the age of the Great Unknown could have dreamed.

The greatest poets abound in what to more prosaic nations seem contradictions. They are never what is called consistent, because they are interpreters of life, and life is not what is called consistent. As beneath the currents and cross-currents of the ocean is an eternal peace, so beneath the conflicting semblances of life is an eternal unity; but no one discerns the true unity who does not discern the contradictions. Job has portrayed in the great Hebrew "epic of the inner life" that obstacle to faith which every honest and deep-thinking soul has at times confronted: Virtue is followed by disaster, godliness by martyrdom; can God be just? The problem which Job leaves unsolved the Great Unknown confronts, and of its solution he gets and gives a glimpse. He sees that the Jewish people have learned in the school of suffering in seventy years what seven centuries of national life had failed to teach them. What Moses could not make them understand at Mount Sinai, what the author of Deuteronomy and good King Josiah could not make them understand in Jerusalem, Nebuchadnezzar had taught them in Babylonia. That God alone is God, and that all other gods are not-gods, they had learned in this seemingly most untoward school. And their great teachers had been pre-eminently the sufferers of the nation—just men suffering from and for the unjust: Amos, the righteous, bearing the burden of a most unrighteous people; Hosea, the loyal, bearing the burden of a most unloyal people; Micah, the peasant prophet, bearing all the burdens of the peasant poor; Isaiah, the strong-hearted hater of corruption, living a lifelong martyrdom and dying a martyr's death; Jeremiah weeping bitter tears for sins that were not his own. And the Great Unknown dimly sees what even now the Church of Christ sees not too clearly—that salvation comes through sorrow, that the suffering ones are the victorious ones, that the redemption of the nation must come, not by a crowned king, but by a Suffering Servant:

Who indeed can yet believe our revelation?
And the arm of Jahveh—to whom has it disclosed itself?

He grew up as a sapling before us,
And as a sprout from a root in dry ground,
He had no form nor majesty,
And no beauty that we should delight in him.

Despised was he, and forsaken of men,
A man of many pains, and familiar with sickness,
Yea, like one from whom men hide the face,
Despised, and we esteemed him not.

But our sicknesses, alone, he bore,
And our pains—he carried them,
Whilst we esteemed him stricken,
Smitten of God, and afflicted.

But alone he was humiliated because of our rebellions,
Alone he was crushed because of our iniquities;
A chastisement, all for our peace, was upon him,
And to us came healing through his stripes.

All we, like sheep, had gone astray,
We had turned, every one to his own way,
While Jahveh made to light upon him
The guilt of us all.

He was treated with rigor, but he resigned himself,
And opened not his mouth,
Like a lamb that is led to the slaughter,
And like a sheep that before her shearers is dumb.

Through an oppressive doom was he taken away,
And as for his fate, who thought thereon,
That he had been cut off out of the land of the living,
That for my people's rebellion he had been stricken to death?

And his grave was appointed with the rebellious,
And with the wicked his tomb,
Although he had done no injustice,
Nor was there deceit in his mouth.

But it had pleased Jahveh to crush and to humiliate him.

[1] Isaiah xliv., 23.

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If he were to make himself an offering for guilt,
He would see a posterity, he would prolong his days,
And the pleasure of Jahveh would prosper in his hands.

. . . . . .

He would deliver from anguish his soul,
Would cause him to see light to the full.

With knowledge thereof my Servant will interpose for many,
And take up the load of their iniquities.
Therefore shall he receive a possession among the great,
And with the strong shall he divide spoil.

Forasmuch as he poured out his life-blood,
And let himself be reckoned with the rebellious,
While it was he who had borne the sin of many,
And for the rebellious had interposed.[1]

Again, I wonder, did the Great Unknown, looking through the centuries, get some glimpse of Calvary, of the blood-stained face and the thorn-crowned brow, or did he only learn from the anguish of the past that all victory comes through battle and all salvation through suffering? Did he only see the great generic truth, which too many men have failed to see, even though it is focused and centralized in the Passion of Jesus the Christ? Again I do not know; only this I know: that nowhere, not even by Paul, is that truth more splendidly illustrated in literature than in this fifty-third chapter of Isaiah, and nowhere has it such divine illustration in history as in the suffering and death of Jesus.

One other lesson the Great Unknown had learned in this period of captivity, one other message he gave to his people; this, namely, that He who is the God of all peoples gives to each people its peculiar mission; that no nation is made great by God for any other purpose than that it may make other nations great; that whenever a people have light, it is that they may send the light forth to those that sit in darkness; that whenever they have liberty, it is that they may confer liberty on others; that just in the measure in which they have greatness it is theirs to give greatness to the peoples who are little and poor and oppressed.

Arise, shine! for thy light is come, and the glory of Jahveh beams upon thee.
For, behold, darkness covers the earth, and gross darkness the peoples,
But upon thee Jahveh will beam, on thee his glory will appear,
And nations will set forth to thy light, and kings to the brightness of thy beams.[1]

The Jews were elect, but elect for service. To them, says Paul, "were intrusted the oracles of God."[2] The possession of peculiar privileges is always a trust. If it be faithfully administered, a greater trust will be reposed in the administrator; if it be neglected or selfishly misapplied, the trust will be taken from the recreant nation. The lesson needs no application to our own Nation and our own time. He who runs may read.

Of the great men of Hebrew history—save only Jesus Christ, who can be classified with no race and no epoch, since he belongs to all humanity and all time—the three greatest are Moses, the Great Unknown, and Paul. The first is an indistinct figure; concerning his real relation to the Hebrew people much more has been imagined than is known; but history will always regard him as the great Lawgiver, and always impute to him the foundations of those free institutions which the Jewish nation has given to the world. The second is still more indistinct. His name will never be known until God shall unroll the records of his servants' histories in the luminous glory of eternity. But he is of all the prophets the most majestic in his style, as the most spiritual in his message. The truth that God is one, and is a righteous God, and demands righteousness of his children, and will accept nothing less and asks for nothing more, he might have learned from Amos and Hosea and Micah and Isaiah and Jeremiah and Ezekiel; but he added what none of them saw, the truth that the sorrowing ones are the triumphant ones, that suffering love is conquering love, that sorrow is victor. Christ's life and death will illustrate and exemplify this truth. Paul, the poet-philosopher of the first century, will expound and apply it. But neither literature nor life has any higher message to give to the world than the message of this prophet, who has exemplified his own doctrine of self-abnegation by leaving his writings to be bound up with those of a predecessor and remaining himself forever unknown.

[1] Isaiah liii., 1-12.

[1] Isaiah lx., 1-3.
[2] Romans iii., 2.

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Books and Authors

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending June 23. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

HISTORY AND ECONOMICS

What the photographer does for the study of art, the modern teacher would do for the study of history by presenting illustrative extracts from the original sources of the narrative. The illustration gives vividness to the idea, and aids to fix it in the memory. A small volume of "source-extracts" for school studies in American history was published two years ago at Lincoln, Nebraska, by Professor Caldwell, of the State University. Professor Albert Bushnell Hart, of Harvard, has now edited for schools and readers a much more comprehensive *Source-Book of American History*, beginning with Columbus's letter in 1493 announcing his discovery of the New World, and concluding with Secretary Long's address on the Future of the Republic. The one hundred and forty-five extracts, classified in twenty-one chapters, are on the most various topics, from Dutch New York in 1647–58 to the Tweed Ring in 1869–71. Marginal notes explain the text where required. No casual reader can fail of interest in such a collection, and no pupil can fail of a realistic conception that is often missed in the ordinary text-book. The present volume, of course, aims simply at presenting a specimen of much more that can be done on the same line. For the judicious prosecution of this "laboratory method" of study it is accompanied with practical introductions, bibliographies of sources, and lists of subjects for topical study. (The Macmillan Company, New York.)

History of American Coinage, by ex-Congressman David K. Watson, of Ohio, is a clear and compact review of the coinage legislation of this country from the establishment of the Massachusetts mint without royal authority, nearly two centuries and a half ago, to the repeal of the Sherman Act in 1893. The earlier portion of the history is distinctly dispassionate, and even in the later portions the author's opposition to bimetallism never leads him to the slightest discourtesy toward the advocates of any form of that doctrine. The attempt is made to give the facts with perfect fairness, and bimetallists, who might emphasize very different facts in writing the coinage history of the last half-century, will not dispute the accuracy of Mr. Watson's statements. As to the fundamental moral principle that the value of money when debts are paid should be as nearly as possible the value when the debts were made, Mr. Watson is in full accord with bimetallists. (G. P. Putnam's Sons, New York.)

Higher Life for Working People, by W. Walker Stephens, is a thoughtful "attempt to solve some pressing social problems without injustice to capital or labor." The first chapter—that on the unemployed—is the only one in which the author loses his hold of conservative readers. Here he suggests that there should be established "home colonies" of the unemployed, and he argues with force that such colonies would in many ways furnish a better market for other English industries than colonies abroad. The difficulty with his plan is that while colonies abroad are usually made up of men with unusual ability to manage for themselves and even to direct others, these "home colonies" for the unemployed would be made up of the less efficient elements of society at the outset, and be constantly drained of their more spirited members. The succeeding chapters on poor-law reforms, old-age annuities, profit-sharing, the eight-hour day, and various financial measures to widen the distribution of wealth, are clearly thought out and full of information respecting the present status of the most important social reform movements in England. The author sharply arraigns the present administration for its failure to carry forward the social reforms indorsed by Mr. Chamberlain and Lord Salisbury, particularly the proposal "to give power to a two-thirds majority of shopkeepers in any trade and in any given district to settle

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the hours during which they will work." (The Macmillan Company, New York.)

RELIGION AND THEOLOGY

The well-known mission preacher, W. Hay M. H. Aitken, has collected a multitude of personal incidents and narratives, mostly within the range of his own ministry, into a volume entitled *The Romance of Christian Work and Experience*, of which a new edition has just appeared. The book is full of matter available for the friends who occasionally inquire of us for material suitable to use in the illustration of addresses on religious subjects. (E. P. Dutton & Co., New York.)

A welcome addition has been made to the numerous collections of similar books by the publication, under the title *Helps to Godly Living*, of several hundred devotional extracts from the writings and addresses of the present Archbishop of Canterbury, Dr. Frederick Temple, selected and arranged with his permission by J. H. Burn, B.D. Dr. Temple's courageous attitude during the controversy over "Essays and Reviews," about 1860, and his manly defense of the free critical study of the Bible against what he called the superstitious theory of literal inspiration, should not be forgotten by those who resort to this little book for spiritual benefit. (E. P. Dutton & Co., New York.)

Memory Talks on Spiritual Power; or, The Holy Spirit in the Church, by R. A. Hutchison, is a volume of addresses on the way and the means by which and the end for which the Church is to be reinvigorated with spiritual power. These are set forth with freshness and vigor from the evangelical point of view. The peculiarity of the book is in its arrangement. With the design of aiding the memory to retain all the points made, these are so arranged as to present in an outline of contents the word p-o-w-e-r in recurring acrostics. Our general criticism is that among the conditions of spiritual power obedience to the divine Master's word deserves more prominent emphasis than it is given here among a multitude of particulars. (Fleming H. Revell Company, New York.)

OUT-OF-DOORS

Our Insect Friends and Foes, by Belle S. Cragin (G. P. Putnam's Sons, New York), will not be wholly unfamiliar to the readers of The Outlook, the substance of the opening chapters having appeared in its columns a few years ago. The book is designed to interest boys and girls of from twelve up in insect life and collecting, not merely for the sake of making collections, but to make more readable and enjoyable nature and the great out-of-door world. There are over two hundred illustrations. These are fairly good, but not comparable with the illustrations in some books that have recently appeared on the same subjects. The text is bright, readable, entertaining—the work of a keen lover and observer of nature, who is a story-teller having scientific training and a sense of humor.

Ornamental Shrubs, by Lucius D. Davis (G. P. Putnam's Sons, New York), will be gladly welcomed by the man who has grounds to cultivate and is neither a botanist nor a horticulturist. The author has succeeded in meeting the needs of such a man. "Ornamental Shrubs" is meant as a guide, not the announcement of fixed laws, and suggests experiments that must greatly increase the pleasure of the reader who attempts them. The author calls attention to the development in plants due to the hybridizers and gardeners, of which the scientist takes no notice—for they lie outside his interest—but which are of great value to the man who considers the subject of horticulture from the decorative standpoint. The book is beautifully illustrated.

TRAVEL AND BIOGRAPHY

Two Women in the Klondike, by Mary E. Hitchcock (G. P. Putnam's Sons, New York), is the record of a most interesting and entertaining experience in the Klondike of two women of social position, who had enjoyed peculiar advantages. Mrs. Hitchcock is the widow of the late Commander Roswell D. Hitchcock, of the United States Navy. Mrs. Van Buren is the daughter of General Van Buren, who represented this Government in Japan as Consul-General in the eighties. The journal kept by Mrs. Hitchcock, and now published, carries with it the conviction of truth. Unsparingly Mrs. Hitchcock records the discomforts and the dangers met, but finds in the magnificent scenery the compensation for everything endured. One hundred photographs greatly increase the value of the record. The best

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side of the social life of the Klondike is depicted; that there is another side to the picture is implied rather than stated. Incidentally the book gives full information as to routes, and the equipment that adds most to one's comfort. "Two Women in the Klondike" is always vivid, whether describing men, things, or nature.

Books on Alaska multiply apace, and if the Klondike excitement and the boundary dispute lead to a fuller knowledge of needs and conditions in our Far Northern possession, we may hope for a more creditable governmental record than that of the past which President Jordan, of California, has so kneely criticised. Mr. Miner Bruce's *Alaska* is a new edition of a book described in these columns three years ago. It has been rewritten and enlarged. It is comprehensive, touching or treating fully history, topography, climate, fisheries, agriculture, mining, Indians and Eskimos, routes of travel, the boundary question, and much else. There are many illustrations. (G. P. Putnam's Sons, New York.)

Professor Angelo Heilprin's *Alaska and the Klondike* is largely the narrative of the author's journey last summer. It is noticeably fair-minded in its presentation of facts—the work of a clear-minded and well-trained observer. Professor Heilprin entered the Klondike by the White Pass, and left it by the Chilkoot Pass (the first in July, the second in October), and declares that neither then presented any "serious obstacle to the passage of man, woman, or child." The chapters on the peculiarities of life in Dawson and on steamboat travel are eminently readable. As might be expected from the author's reputation as a scientist, the sections relating to the geology and physical history of the country are particularly valuable. The photographic illustration is really noteworthy. (D. Appleton & Co., New York.)

Mr. Rudyard Kipling, in the preface to his *From Sea to Sea* (letters and articles written for Indian papers between 1887 and 1889) explains that he has been forced to edit and print this matter because of publishers who, "not content with disinterring old newspaper work from the decent seclusion of the office files," have garbled it in various ways. No apology was needed, but it is as well that all readers should in fact know that this is Mr. Kipling's earlier, if not his earliest, literary work. It includes much writing that simply overflows with spontaneousness and vivacity; much that abounds in verbal color-painting and instantaneous photography. As a very young man Mr. Kipling was even more constantly "cocksure" of things than he is now, and his sense of literary responsibility was rather slight. These letters show us the novelist in the formative period—assimilating facts and atmosphere and world-knowledge with astonishing quickness and precision. The imaginative quality appears also in the chapters on Calcutta called by the name afterwards given to a single tale—"The City of Dreadful Night." Mr. Kipling's letters from America and Japan are more comparable to the similar letters of Mr. G. W. Steevens than to any other travel-description of recent years. They have much the same touch-and-go style, and one suspects that Mr. Steevens learned not a little from his predecessor as to effective ways of making newspaper correspondence graphic. (Doubleday & McClure Company, New York.)

The last addition to that excellent series called "Foreign Statesmen" is *Cosimo de' Medici*, by Dorothea Ewart. (The Macmillan Company, New York.) Like the other volumes of this series, the present work is not distinguished by any remarkable picturesqueness. It seems rather a pity that the founder of the House of Medici should not receive some of the Rembrandt effects of such writers as Yriarte, Symonds, Burckhardt, and, we might add, that latest historian of Medicean times, Professor Paul van Dyke. Our author seems at first to write with little of their large luminousness; nevertheless, her portraiture of the *pater patriæ* is clean cut. The last chapter in the book, namely, on Cosimo's patronage of literature and art, will probably be most widely read, but we would recommend the initial chapters as projecting a fairly correct background for one of the most interesting and positive characters in Florentine or any other history. Such a book should have had an index.

NOVELS AND TALES

Mr. Robert Barr has published, through the F. A. Stokes Company, of New York,

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The Strong Arm, vigorous romances of German life in the days of the redoubtable Fehm. Each chapter is characteristic of Mr. Barr's undeniable faculty of giving to his readers "a rattling good story"—to use an expressive colloquial phrase.

The Carcellini Emerald gives the title to a volume of short stories of somewhat varying merit by Mrs. Burton Harrison. The title-story is a bit melodramatic for this author; "An Authors' Reading" is decidedly amusing; the other tales are mildly entertaining. (H. S. Stone & Co., Chicago.)

Mr. Norman Gale has often told rural idylls most charmingly in verse; in *A June Romance* he does the same thing, but less successfully, in prose fiction. (H. S. Stone & Co., Chicago.)

At a Winter's Fire is a volume of short stories by a comparatively new writer, Mr. Bernard Capes. They are for the most part of the kind to which the adjectives "weird" and "uncanny" are commonly applied. When the author carries his reader's imagination with him, such tales are artistic in the literary sense, but in this Mr. Capes does not always succeed. (The Doubleday & McClure Company, New York.)

POETRY AND CRITICISM

The Doubleday & McClure Company (New York) have published a new edition, in one volume, of Rudyard Kipling's *Departmental Ditties and Barrack-Room Ballads*—two volumes, now conveniently brought together, which include much of Mr. Kipling's most characteristic work.

Henrik Ibsen; Björnstjerne Björnson: Critical Studies, by George Brandes, is an extremely interesting volume. (The Macmillan Company, New York.) Mr. William Archer contributes an introduction to the work. He calls attention to the unique service which the great critic has done in following Ibsen's career, practically from the outset, and in making a journal of his impressions. This journal constitutes the present volume. The impressions are republished with no corrections or modifications of any moment. As Mr. Archer well says, the book is no focused appreciation of the whole of Ibsen by the whole of Brandes. It is rather a contemporaneously noted record of the ever-developing relation, throughout more than thirty years, of these two remarkable minds. The portraiture of Björnson is not nearly so complete as that of Ibsen, and is hardly as interesting, probably from the fact that Ibsen has gone into a second phase of his art, while Björnson, on the contrary, has continued along the same lines the interesting work of two or three decades ago. Dr. Brandes's book should meet with the same sympathetic welcome in this country that it has already received in his own; a welcome whetted by the critic's splendid Shakespeare appreciation published a year ago.

Books Received

For the week ending June 30

E. P. DUTTON & CO., NEW YORK

Goodwin, Harvey, D.D. The Foundations of the Creed. $2.50.

HARPER & BROS., NEW YORK

Warner, Charles Dudley. That Fortune. $1.50.
Briscoe, Margaret Sutton. The Sixth Sense. $1.25.
Bigelow, Jr., Capt. John. Reminiscences of the Santiago Campaign. $1.25.
Reminiscences of the King of Roumania. Edited from the Original with an Introduction by Sidney Whitman. $3.

D. C. HEATH & CO., BOSTON

Molière's Le Misanthrope. Edited by Charles A. Eggert. 30 cts. (Heath's Modern Language Series.)

JOHN LANE, NEW YORK

Watson, H. B. Marriott. The Heart of Miranda. $1.50.
Pinkerton, Thomas. Sun Beetles. $1.25.
Gilbert, H. M. Of Necessity. $1.25.
Buchan, John. A Lost Lady of Old Years. $1.50.
Bennett, E. A. A Man from the North. $1.25.

J. B. LIPPINCOTT CO., PHILADELPHIA

Our Lady of the Green (A Book of Ladies' Golf). Edited by Louie Mackern and M. Boys. Chapters by Issette Pearson and A. Bennet Pascoe. $1.25.

LOTHROP PUBLISHING CO., BOSTON

Alden, Mrs. G. R. ("Pansy"). Yesterday Framed in To-Day. $1.50.

THE MACMILLAN CO., NEW YORK

Ward, James. Naturalism and Agnosticism. (The Gifford Lectures.) In Two Volumes. $4.
McCrady, Edward. The History of South Carolina under the Royal Government, 1719-1776. $3.50.
The Study of History in Schools. (Report to the American Historical Association by the Committee of Seven.) 50 cts.
Fortescue, William. Rupert, by the Grace of God. Edited and Revised by Dora Greenwell McChesney. $1.50.
Hanus, Paul H. Educational Aims and Educational Values. $1.
Eliot, George. Silas Marner. Edited by Edward L. Gulick. 25 cts.

FLEMING H. REVELL CO., NEW YORK

Battersby, Charles F. Harford. Pilkington of Uganda. $1.50.
The Twentieth Century New Testament. Part I.—The Five Historical Books. 50 cts.
Speer, Robert E. "Remember Jesus Christ." 75 cts.
Harrington, Vernon C. The Problem of Human Suffering. $1.

BENJAMIN H. SANBORN & CO., BOSTON

Sawyer, Edith A. Mary Cameron.

CHARLES SCRIBNER'S SONS, NEW YORK

Morison, William. Andrew Melville. 75 cts. (Famous Scots Series.)
Brontë, Anne. Agnes Grey. $2.
Authority and Archæology, Sacred and Profane. Essays by S. R. Driver, D.D., Ernest A. Gardner, and others. Edited by David G. Hogarth. $5.
Baldock, Lieut.-Col. T. S. Cromwell as a Soldier. $6. (The Wolseley Series.)
Leach, Arthur F. A History of Winchester College. $1.50.
Nicene and Post-Nicene Fathers of the Christian Church. Second Series. (Volume IX.) St. Hilary of Poitiers, John of Damascus. $4.

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The Religious World

Two Great Roman Catholics

Leo XIII. is a wonderful improvement over Pius IX. The present Pope, by his letters on socialism and labor, and especially in his recent pronouncements in favor of upholding law and order in France, has put the great Church of which he is the head in line with the democratic spirit of the age. Pius would have done the contrary. Leo's latest utterance is justly deemed by the faithful to be one of his most important statements of policy. It is contained in a letter to the Archbishop of Bourges, replying to a communication from that prelate asking if the interpretation put by certain Royalists upon recent apostolic documents as being antagonistic to democracy was correct. This interpretation had evidently arisen through a misconception of the true meaning of the Pope's Encyclical on "Americanism," so called. In his reply Leo reminds the Archbishop that, seven years ago, he counseled French Catholics to do nothing towards the overthrow of the Republic, but to be loyal to it. He then refers to the principles of democracy as laid down in his "Rerum Novarum," a treatise on labor. He asserts that no excuse is now left for French Catholics or others to have any doubts as to the attitude of the Holy See toward the intrigues against the French Republic which have been carried on under the guise of the anti-Semitic agitation and Dreyfus persecution. He exhorts anew the French Catholics to follow in every respect the advice and warnings before given for their common good and to be guided and united by them without delay. Next to the Pope, just now to American eyes at least, stands Archbishop Ireland as an expounder of latter-day ideas. If the notions of Father Hecker ever found a secret echo in Mgr. Ireland's heart, he has been compelled by the Holy Father to disavow them. But the theological "Americanism" of Hecker in the Roman Church is a different thing from the political and democratic Americanism in that communion; and this no one has done more to propagandize than has the eloquent Archbishop of St. Paul. His course in this respect is entirely consistent with obedience to a superior who has been a bulwark of similar hopes in Europe. In his Jeanne d'Arc oration at Rouen, in his addresses in Belgium, and in his recent London speeches before the Catholic Union Society of Great Britain and before the Council of Women, Archbishop Ireland spoke not only with the dignity of a prelate but with the enthusiasm and missionary zeal of a genuine democrat.

Divorce

Two Sundays ago, at Newport, Rhode Island, an Episcopal rector, the Rev. Mr. Hamilton, included in his sermon the following appeal toward checking undue license in divorce: "The people of Newport are endowed with the power to suppress this evil, for Newport has more power to check it than the combined efforts of the Christian churches from Maine to the Pacific coast." It has been pointed out that the authority of the Church seemed unable of itself successfully to resist the present tendency towards the toleration of divorce for any cause allowed by the civil law, no matter how much it may conflict with the law of the Church. That law—the canon of the Episcopal Church—allows divorce only on the ground of adultery, and allows remarriage only to the innocent party. While the nominal law has not been relaxed, countenance has been given to divorces legally obtained for any cause allowed under the freest divorce laws in any State in the Union. The appeal to society by a clergyman of the Episcopal Church to preserve that Church would indicate that the Church had in a measure abdicated its authority. It would seem that this is a time to emphasize the sacrament of marriage.

Professor McGiffert

Last week Professor A. C. McGiffert, of Union Theological Seminary, met the Committee of the New York Presbytery appointed to investigate the matter of his alleged heresy, and to determine a proper course of action. Two months ago the General Assembly, in Convention at Minneapolis, condemned Professor McGiffert's

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" History of Christianity in the Apostolic Age " as erroneous in statement, and added a declaration of faith in the impugned doctrines. It then referred the case to the New York Presbytery, and the latter body, at its May meeting, appointed a Committee of Conference, which is now at work. Its Chairman is the Rev. Dr. Robert F. Sample. While Professor McGiffert and his positions are evidently being more misapprehended than ever, its author does not show any sign of leaving the Presbyterian fold. A part of Union Seminary influence is advising him not to yield, and, in common with many other friends, The Outlook hopes that it may be possible for him to remain and work as a Presbyterian. He himself wants to continue as such, and to teach what he has taught in the past. Those who deplore another heresy trial are endeavoring to persuade him quietly to withdraw from the Presbyterian Church. If a trial comes, many must vote as they voted at the Briggs trial for the sake of consistency. The Committee need not report to the Presbytery before November; hence it is believed that nothing will be done hurriedly.

The Presbyterian Church of Canada

The annual Assembly of Presbyterians at Hamilton, June 14–22, placed on record another of the important Canadian religious gatherings. The strength of the Church in the Dominion may be inferred from the reported membership of 212,026, and total contributions last year of $2,511,789. The annual address by the Moderator, the Rev. Dr. Torrance, of Guelph, was based on Zechariah ii., 5, and was marked by attention to an abstract religion rather than to the living, practical questions of to-day. It was, however, a carefully prepared, well-reasoned address, and might fittingly apply to any age of the Church's history. The question of a layman for Moderator was again before the Assembly, but no definite action was taken to make such an appointment legal. The Baptists and Congregationalists, at their recent gatherings, it may be added, elected laymen as their presiding officers. Objections, too, were raised in the Assembly to the pitting of men against one another in the open meeting for election, and a resolution that the ex-Moderators bring in a nomination for Moderator was referred to the Presbyteries to report next year. The missionary enterprises of the Church were shown to be in a most encouraging condition, $106,169.74 having been collected for home missions, and $175,222.81 for foreign missions. From these amounts the claims of the year were fully paid and substantial balances left in both treasuries. The work among the young people had its clouds and sunshine. The Christian Endeavor Societies showed a falling off both in organizations and membership, but the Sunday-schools an increase of 172 teachers and 5,871 scholars. It was urged, though, by enthusiastic Christian Endeavorers, that the movement is on a solider basis than ever before, and that the results will be more thorough and lasting. A warning note on the growth of Mormonism in the Canadian Northwest was sounded by the Rev. Dr. Robertson, Superintendent of Missions, who saw reason for alarm in the earnest propagation of these views by teachers and prophets from Utah and Montana. The question of ritualism was introduced by the Rev. Angus McKay, of Lucknow, but the Assembly decided to make no reference to a sister church. A million-dollar century fund was enthusiastically entered upon, and there is reason to believe that this amount will be assured before the Assembly meets next year at Halifax, the chosen place for the coming annual gathering.

Monsalvat School of Comparative Religion

The Monsalvat School of Comparative Religion will hold its fourth annual session at Greenacre, Eliot, Me., from July 30 to August 31, 1899. A varied and interesting programme is offered to students. The director, Dr. Lewis G. Janes, of Cambridge, Mass., formerly President of the Brooklyn Ethical Association, will give a course of five lectures on " Social Science and Applied Religion," the special topics being as follows: 1. " Is There a Social Consciousness ?" 2. " Religion and Social Evolution." 3. " The Salvation of Our Cities." 4. " The True Missionary Method." 5. " The Problem of a World Federation." Professor Nathaniel Schmidt, of the chair of Semitic Languages and Literature, Cornell University, will give four lectures on " Hebrew Phi-

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losophy," treating of "The Philosopher as Poet—Job," "The Philosopher as Critic—Ecclesiastes," "The Philosopher as Allegorist—Philo," and "The Philosopher as Mystic—John." Rabbi Joseph Silverman, of Temple Emanu-El, New York, will give three lectures on the Talmud, explaining its origin and history, its theology and its ethics. T. B. Pandian, of Madras, India, will give four lectures on "Social Customs and Missionary Work in India." Mr. Pandian is a Christian convert, who brings strong testimonials from European scholars. The Swâmi Abhedânanda will speak on the Vedanta Philosophy, during the last two weeks in August. Charles Malloy, President of the Emerson Society in Boston, will give four lectures on the Bhagavad Gita and its influence on the thought of Ralph Waldo Emerson. Shehadi Abd-Allah Shehadi, B.A., of Syria, will speak on the social and religious customs of the Syrians and Bedouin Arabs of western Asia. He is highly commended by Professor Joseph Le Conte and others. Virchand R. Gandhi, of Bombay, India, will give five lectures on the religion, psychology, and philosophy of the Jain sect. Last year one hundred and twenty-two persons were registered as students in the Monsalvat School, and it is anticipated that the number this year will be even larger. Further information may be obtained of the director, Dr. Lewis G. Janes, who may be addressed at 168 Brattle Street, Cambridge, Mass., prior to July 25, and subsequently at Greenacre, Eliot, Me.

Sunday Golf

The question of Sunday golf has long been before Christians and communities as an interesting topic of discussion; but within the past fortnight it has become peculiarly so by reason of an open letter from the Rev. J. W. Suter, of Winchester, Mass., and by reason of a sermon preached by the Rev. Dr. T. R. Slicer, of New York City. Mr. Suter, a recognized leader of muscular Christianity, had been quoted as approving Sunday golf. He declares that he has been misquoted. What he does say is that, individually considered, there is no difference between the forms of out-of-door exercise, but that golf does not seem to him an individual concern. A walk, a drive, a ride, or a row is an individual matter; a game of golf is a community matter. In the State of Massachusetts Sunday golf-playing is contrary to the law; and perhaps in no State is the law-abiding sense more regnant. So much for the community. Mr. Suter adds, however, and with that less hostile sentiment toward recreation gratifyingly discernible among all Christians, that "out-of-door life is a legitimate item in a wise and holy use of the day of days. . . . The man whose only chance for free play in God's air and sunshine is Sunday, is helping to make that day different from other days, and the best of days, when he uses some part of the day for this uplift of his life." In this sentiment Mr. Suter will find hearty response from all who believe in the physical help to the spiritual life, whether on Sunday or any other day. The Rev. Dr. Slicer, however, goes further when he says that he cannot see any great sin in playing golf on Sunday afternoons, provided that the players have in the morning spent some time in worship, and provided also that in playing golf in the afternoon they do not interfere with the peace of other people about them. A few other clergymen have been quoted as having the same views, but the vast majority are against them. Here is the whole question: Are we to grant the privileges of a game of golf to those who can afford to play it, and deny the privileges of the equally desired baseball to their poorer brethren? If not, the opening of Sunday to the quieter game opens it also to the noisier one, and from this it is but a step to many forms of amusement which might change the whole character of an American Sabbath. We certainly do not want such a Sunday as exists in Paris and Berlin, not only in all forms of legalized amusement, but also as a seventh working day for laborers and many business men. This stand, we believe, is entirely consistent with such legitimate exercise on Sunday as is suited to each person. The law of proportion must work here as everywhere, even among those whose opportunities for such exercise are limited to Sunday. The true remedy for the overworked is not to despoil Sunday to get recreation, but to demand a secular half-holiday, taken from the week, for out-of-door recreation.

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Correspondence

Western Colleges

To the Editors of The Outlook:

The suggestions made by the writer of the paragraph entitled "Changes in the Pacific Theological Seminary," in your issue of April 29, are somewhat misleading in regard to the position of many Western institutions for higher education. It is a case of implied generalization for all colleges from what may possibly be true for a few. It should be borne in mind that there are two very distinct lines of development in the West in the higher educational movement; both far-reaching, and both in important respects distinct, and in others supplemental. One is represented by State institutions which are immediately under the authority of State boards, and the other is upon foundations independent of direct State management. Some of these latter institutions are more or less under the oversight of denominations; others have no such control; and many, while retaining their distinctly religious character, have outgrown any ecclesiastical limitations.

There are some cases where the principle of affiliation may be of advantage, when the colleges need the help and stimulus of the larger institution with its more adequate equipment and resources; but even this is still an open question with those who are watching the movement of educational events in the West. It is thought by many that the smaller institution would better keep its own individuality, even with a temporary struggle, than to become absorbed in the more ambitious establishment.

It is true that in some States there has been an educational crime committed in the multiplication of sectarian schools and colleges, and that many of them have neither excuse nor right for existence; but this is by no means the fact in all the Western States. It is also true that there are colleges which are accomplishing, for moral and religious leadership, that which is absolutely essential to the future of the West, and that such a modification of their policy as would be necessitated by their absorption or even affiliation with the State institution would be exceedingly unfortunate. It is because both the State institution and the colleges upon a private foundation have each their own lines of growth and usefulness that this is true.

The writer should also remember that there are colleges in the West whose presidents are not in the East for money, but are enabled to remain with their institutions, giving personal direction to the life and work in them, while others, with the greatest sense of personal self-sacrifice, are forced to turn their faces to the generous people of the East, because the new locality, for the present at least, is not able to support its new college, and also because its maintenance as an independent institution is an exceedingly important factor for moral and religious influence, in the State or the larger section of the country in which it exists.

The mistake that is being made by some writers and speakers, usually those who either are not acquainted with the West or those who have seen only one side of its educational movement, is that they do not recognize the importance of both these tendencies, and also the fact that each must work out its own mission. The friction between them is gradually disappearing as each asserts itself and as each differentiates its own work; but the tendency is not and should not be towards the absorption by the State university of the smaller college, which has its own peculiar work; and it will be a very great mistake if the idea of the trust ever dominates the educational movement in any sense whatsoever.

Many of the smaller institutions ought to disappear, because they ought never to have been started, and co-operation on all sides is necessary; but the far-sighted principle of Dr. Pearsons is essentially the correct one: viz., to develop, at certain strategical points in the West, institutions for higher Christian education, which shall be placed on a self-respecting and effective financial basis, each working out independently its own mission. When an institution has adequate reason for existence, it is, in most cases, better that it should remain independent, even if this involves a hard struggle in the face

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of serious difficulties, than that it should lose its individuality. Better days are coming for many of these colleges as adequate funds gradually accumulate; and while some will disappear, others will create important educational centers, from which effective and essential influences will go forth into the life of our Western country. The movement, while it is one of co-operation, should be towards independency rather than absorption.

WILLIAM F. SLOCUM.
Colorado College, Colorado Springs, Colo.

[A single paragraph cannot state *all* truth. We believe that the method which Dr. Fairbairn has pursued so successfully in Oxford, and which is pursued by three theological seminaries in Cambridge, Mass., is worthy of study by Western educators who desire to get the advantage of State equipment in connection with theological instruction.—THE EDITORS.]

A Worthy Memorial

To the Editors of The Outlook:

I have never seen a greater illustration of the difficulties which success brings with it than I witnessed last year in the American Board Mission at Foo-Chow, China. Last year was their fiftieth anniversary. They had no church large enough to hold their Christians, much less inquirers and heathen. Four years ago they put up a cloth tent, but a high wind blew it down. The next year they tried a bamboo shed, with seats for a thousand, and when the thousand were at the Lord's table for the communion service a terrible storm came and dispersed them all.

Last year, in their glorious jubilee, what could they do? Cotton tent and bamboo shed had proved a failure! Nothing was left to them but to seek refuge among the heathen; and so, most unwillingly, they rented a heathen guild, and had to put in seats, and there I had the pain and joy of worshiping with my old friends. Pain for the place; joy for their success. My own joy over our Methodist Jubilee Church would have been doubled if these dear friends could have gathered in theirs. Again last November they had to face the impossibilities of an annual meeting, and again they started their search for a place. The authorities refused to let them have the guild of last year, for were not the gods angry that the Jesus doctrine had been proclaimed there? The owners of an old idol temple said they would rent to them if they would give them a certain sum of money to first hold an idolatrous theatrical to appease the gods! Of course our sorely tried missionaries could not do this. Finally they found a heathen temple fully furnished with idols. These were carefully covered, seats were put in at considerable expense, and for the second time the great annual meeting of this grand mission was held in a heathen temple. There the faithful recited the victories under God's good hand, there they planned for another year of work; and every dollar paid for rent of this temple went toward the keeping up of the temple and idolatry! O my readers, I wish you could take in as I do, who have shared the joys and sorrows of your faithful workers, what a strain upon body, soul, even life itself, such conditions are to missionaries! For more than two years, even at the regular services of the church, although it is the mother of three churches and four chapels, they have had to station men at the gate to keep all out of the church save Christians and inquirers. The heathen were shut out for lack of room, while for the Christian Endeavor rallies and annual or even quarterly meetings there was no place whatever. At one convention church and yard were crowded, and hundreds were turned away. If they borrowed our new Jubilee Methodist Church, it was too far away for many of the people to come. Their Christian Endeavor Society was the first in all China. Next year will be its fifteenth anniversary. They want to celebrate and mark this glorious milestone of future promise. Where shall they meet? In a heathen temple again? Nay, verily, I believe they will have their church. When the native Christians heard that I was going to plead for money to build, they set apart a Sabbath all through the work to pray that God "would turn my words into gold for the new church." I believe their prayers will be heard. They want, nay need, a church large enough to hold 1,500 comfortably, and 2,000 crowded. How much money for it? Hear it, we who build our hundred-thousand-dollar churches to seat a few hundreds! Just $5,000! I do not need to say that for such a sum there will be no tinted walls, decorated windows, carpeted floors, cush-

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ioned seats, or inspiring pipe-organ, but just a substantial, plain house for God's very own, who are bearing daily, for Christ's sake, that which those who have not seen the cross-bearing in northern lands can never comprehend.

Brooklyn. ESTHER E. BALDWIN.

[The above facts were presented by Mrs. Baldwin, who is a Methodist missionary in China, to the recent meeting of the New York Branch of the Woman's Missionary Society (Congregational), and she has furnished the facts to our readers at our request. The Society resolved at once to build the church as a memorial to their late Treasurer, Mrs. G. Dudley. A subscription was started at the meeting. As soon as the necessary funds are raised, a cable will be sent to the Chairman of the Building Committee at Foo-Chow, "Build at once." Those who wish to aid this church can do so by sending their subscriptions to Mrs. F. M. Turner, Treasurer, 646 St. Mark's Avenue, Brooklyn, N. Y.—THE EDITORS.]

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

What do you consider the best manual of Christian Evidences, suitable for a twenty-hour course for Juniors and Seniors in college? I desire a work thoroughly scientific in method and modern in thought and feeling. C.

For a book of "evidences" on the usual theologico-critical line we think highly of Prebendary Row's "Manual" (Whittaker, New York, 75 cents). This, however, needs supplementing by the sociological line which modern thinkers are taking, and which the Bible also, rightly understood, takes. This line is well developed in Professor Nash's recent book, "Ethics and Revelation" (Macmillan, New York). We should think a happy combination of the two books possible. We hardly think that any one book now rounds out the evidential argument. There is no more important line of evidence than that which is to be found in Christian missions. It is well presented in Dr. Dennis's volumes on "Christian Missions and Social Progress" (Revell, New York), but cannot be brought within the limit of time set by the above inquiry.

1. Can you suggest some catechisms, of modern style and type of expression, which a pastor could use in instructing the children of his church, between the ages of seven and twelve? 2. Can you name some books, not in distinct catechetical form, which could be used by the pastor for the "children's hour"?

A. P.

1. We suggest these two for examination: "Gospel Truth for Young People" (United Society of Christian Endeavor, Boston, 5 cents) and "Catechism for Children's Training Classes" (Congregational Publishing Society, Boston, 3 cents). 2. Missionary literature contains much matter of unsurpassed interest, which you can get at headquarters in books and leaflets. Children need to be early introduced to this. "The Pilgrim's Progress" is a neglected but attractive classic. See also our answer to "X" in this column. "Young People's Problems" is a book that may prove serviceable (T. Y. Crowell & Co., New York). "Noble Lives and Noble Deeds" is an excellent series of lessons in Christian character (Unitarian Sunday-School Society, Boston).

Kindly suggest some books containing anecdotes and stories which I can use in my Sunday-school work. X.

"Tools for Teachers," by W. Moodie, being anecdotes, etc., for Sunday-schools, Bible classes, and Boys' Brigades (T. Whittaker, New York, $2). "Short Stories for Children," by Barbara Yechton, 13 volumes, 10 cents each (Whittaker). 'One Thousand and One Thoughts from My Library," by D. L. Moody (Revell Co., New York). "In Afric's Forest and Jungle," by a missionary (Revell, $1). "Verses from a Child's Garden," by R. L. Stevenson. "Benedicite" (Dutton, New York).

1. Kindly tell me if there is any authority in the Bible for a belief in an intermediate state? 2. Do 1 Peter iii., 19, and iv., 6, bear at all on that subject? A. H. G.

1. If by "intermediate" is meant intervening between death and resurrection, there is much evidence for it in the New Testament writers. It was the common belief of orthodox Jews. But it was plainly not the belief of Jesus. We have repeatedly pointed out that in his argument with

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the Sadducees (Luke xx., 37, 38) he proves that the dead "are" (not will be) raised by proving simply that they still live. That is, living after death and rising from the dead are to Jesus equivalent and logically convertible terms. 2. These passages refer to one and the same subject, and teach a continued work of redemption after death. The writer doubtless believed that there was an intermediate state, but these passages are quite compatible with the contrary belief.

Does it come within your province to suggest an outline of work for a Reading Club? It has been proposed that we devote the twelve meetings of our course next winter to the study of Germany, considered historically, musically, politically, artistically, and from a literary standpoint. It must of necessity be very sketchy, but we would be glad of hints about the topics for each lesson, as we can of course only touch upon the salient points. We are anxious to prepare our programme as soon as possible. C. L. B.

We suggest the following:

Herbert Tuttle, "German Political Leaders."
Bryce, "The Holy Roman Empire."
Henderson, "Germany in the Middle Ages."
Baring-Gould, "Germany."
Ranke, "History of the Reformation."
Whitman, "Imperial Germany."
Lübke, "Ecclesiastical Art in Germany."
Buxton and Poynter's "German, Flemish, and Dutch Painting."
Ritter, "Student's History of Music."
Lublin, "Primer of German Literature."
Scherer, "History of German Literature."

Read in the original, if possible, some of the poems and dramas of Lessing, Goethe, Schiller, Heine, Uhland, Freiligrath, and Scheffel. Read the novels of Freytag, Spielhagen, Franzos, Raabe, Paul Heyse, Ebers, Auerbach, Ebner-Eschenbach, Marlitt, Dahn, Fontane, and, above all, of Fritz Reuter.

Will you kindly state the best six books for helps on the next six months' Sunday-school lessons, giving price and publisher? C. K.

The "International" course for the half-year is in the period after the Exile. For this see Kent's "History of the Jewish People" (Scribners, New York, $1.50); Cheyne's "Jewish Religious Life After the Exile" (Putnams, New York, $1.50); Gladden's "Seven Puzzling Bible Books" (Houghton, Mifflin & Co., New York, $1.25). For the exposition of the lessons in course see the volumes of Notes issued by the publishing houses of the several religious denominations. Peloubet's Notes (W. A. Wilde & Co., Boston, about $1) are probably as favorably regarded as any.

1. Do you understand the promise in John xx., 23, to refer only to the ten Apostles who were present, or to disciples in general? Is the clause in Ephesians v., 4, which refers to jesting to be taken literally? 2. What is the meaning of "which are not convenient," in the same verse? C. V. S.

1. It was spoken to those ten in connection with their reception of the Holy Spirit, and was evidently conditioned on that. Accordingly, it meant that they were competent, through the indwelling Spirit, to declare the forgiveness of sins, as Jesus himself had done. We cannot avoid the conclusion that in the case of other disciples the same spiritual condition carries with it the same competency. 2. The preceding context indicates that Paul referred to indecent jesting, probably the most common sort among those people.

1. Please give Dr. Abbott's opinion as to who is meant by "another disciple" in John xviii., 15. I understand some claim that John is meant, but I think that it could not be he. I am inclined to the opinion that perhaps it was Judas. Please give the arguments in favor of Dr. Abbott's opinion. 2. I wish to begin a systematic study of one of the Gospels, and think that Mark would be the best one to take up. What commentary would you recommend? Who is the publisher and what is the price? E. K. M.

1. Probably it was John, who is always referred to in the third person in this Gospel, and seems to be coupled with Peter here, as in xx., 2. That it was Judas is extremely unlikely. 2. For an educated pastor's use we recommend the "International Critical Commentary on Mark" (Scribners, New York, $3).

Please suggest "ways and means" of occupying young boys so as to keep them away from undesirable associates, and contented at home. W.

Make the home attractive. A jig-saw, a printing-press, a kit of tools for carpentering, and other such things, according to a boy's inclination, together with entertaining books and games, have been effectively used by many parents. But parents must also make themselves companionable in these things, interesting themselves in whatever interests their boys. Pleasures and company, if not found at home, will be sought elsewhere.

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FOR THE LITTLE PEOPLE

The Artist

By A. E. Hardy

You have heard of Dorothy Dot, my dears,
The little seamstress of tender years,
Who cut up the cloth with her birthday shears
To fashion a frock for her baby brother,
And sewed it this way, and that, and the other,
Doubled and twisted and folded and frilled,
Puckered and gathered and gobbled and quilled,
Till, with all the work she had put upon it,
It would only do for her dolly's bonnet.

Now Dorothy Dot had a sister Bess,
Two years younger and something less,
Who was trying so hard to learn to draw
Everything, whatever she saw,
In all manner of ways and all manner of places,
All manner of things, cats, dogs, and faces.

The clergyman came one night to dine—
His hair so smooth and his dress so fine
That admiring Bess at once forsook
Her dearest doll and her newest book,
And brought her pencil and sponge and slate
To draw the man as he sat in state.

"What are you sketching, my dear little girl?"
Said the minister-man, caressing a curl.
"Your portrait," answered the little maid;
"But, sir, if you please, I'm somewhat afraid
It's not so much like you as I could wish:
I'll put on a tail and call it a fish!"

The Bird's-Nest Vine

By M. S. Daniels

It was very strange what had become of Rosalie's hat. She had worn it all day yesterday, and, indeed, every day since she came to the country, and now, all at once, it could not be found.

The boys helped her hunt for it, and they searched in every likely and unlikely place they could think of—in the hay-loft, the corn-crib, the orchard, the dairy, the clover meadow, the attic, the dog-kennels, and the chicken-house. But they could not find it.

"Never mind," said Grandma; "I'll make Rosalie a sunbonnet like those I used to wear when I was a little girl."

Such a pretty, dainty pink sunbonnet it was! When Grandpa came in to dinner, and saw Rosalie's brown eyes peeping shyly from under its shade, he took her right up in his arms and kissed her.

"Well, I declare!" he said. And then he gave her another kiss, and said it again.

"Well, I declare! It's Rosalie Deane herself. The first time I ever saw her, her father brought her to school in a sunbonnet exactly like that. I wanted to pick her up then and kiss her. But I was a big, bashful boy, and she was a tiny girl, and a stranger. To think I should have the chance after all these years!"

Rosalie laughed, and showed all her dimples. She knew who Rosalie Deane was, and few things pleased her so much as being told she was like dear Grandma.

She liked the pink sunbonnet so well that she had almost forgotten the lost straw sailor, when, one morning, George and Phil came running into the house in a state of great excitement.

"Where's Rosalie? Rosalie! Rosalie! Come and see where we've found your hat!"

Away they all scampered, Phil leading the way to the orchard.

The moment they reached "Old Gnarly," Rosalie remembered all about her hat. She had been up in that tree, which was the easiest tree in the world to climb, when the tea-bell rang on Tuesday. As she was hastening down, a twig caught the hat from her head, and, instead of stopping to get it, she had run on into the house, thinking she would come back for her hat after tea. And, of course, she had forgotten it, and so the hat had been lost.

"Hold on!" cried George, as she began to scramble up after it.

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"Go slow," said Phil, "and don't get too near; there's something in it."

"Is it snakes?" asked Rosalie, anxiously, and drawing back, at which the boys laughed good-naturedly.

"No, no; go on. It won't hurt you," said Phil, encouragingly, "and it's worth seeing."

Rosalie thought it was worth seeing, indeed. She drew a quick breath, and her face turned as pink as her sunbonnet with surprise.

For the crown of her sailor hat was full of grass, feathers, strings, bits of wool, and leaves, with a soft hollow in the middle; and in the hollow was a little white egg, specked with red.

"Come down when you've seen it," called the boys at the foot of the tree. "The birds think it's theirs now, and that you're a robber. They want to go home."

"Well, I declare!" said Grandpa, when they told him about it. "They're bold little rascals, those wrens. We'll have to find some other accommodations for them, or by next summer they'll be taking up lodgings in our pockets. It's pretty late for planting, but I guess we'll have to try and raise some bird's-nest vines yet."

"Bird's-nest vines!" The children looked at him in wonder.

"Yes," Grandpa went on gravely, though there was the twinkle in his eyes with which they had grown familiar during the fortnight they had been on the farm.

"There's a sunny spot by the south garden fence where they ought to grow. We'll sow the seeds there."

The seeds were planted that very afternoon, George and Phil and Rosalie looking on with the greatest interest.

They had innumerable questions to ask about when they would come up, how long they would take to grow, and if they really bore birds' nests. But Grandpa only smiled and told them to wait and see.

How the children watched that little bit of garden! And what rejoicing there was when the first green leaves appeared! They watered and weeded the patch themselves, and loosened the earth around the plants. The vines grew fast, and climbed up over the garden fence. By and by some yellow blossoms came out, and when these fell off, little green balls grew in their places; but there was nothing that looked the least bit like birds' nests.

"Perhaps Grandpa only meant the vines for the birds to build their nests in," said Rosalie; "only I should think they'd be too low."

The green balls grew larger and turned yellow. They looked something like squashes.

"They're nothing but gourds," said George one day in disgust; "the kind Hannah uses to dip water with, you know. Won't Grandpa be disappointed when he finds that he planted the wrong kind of seeds!" For somehow Grandpa never seemed to go near the bird's-nest vines.

Interest in the south garden patch began to flag after this. It was quite late in the summer, and more than a week since any of them had visited it, when one day Grandpa said suddenly:

"I guess the birds' nests must be about ripe."

To their surprise he did not seem to be at all disappointed when they reached the garden.

He just picked off one of the handsome gourds, cut a big slice from the large end, scraped out the inside, and held it up for the little folks to see.

"Won't that make as good a nest as a little girl's hat?"

Three pairs of eyes grew very bright.

"It would make a lovely one," said Rosalie. "But where will you put them? In the apple-trees?"

"The wrens like to come as near to us as they can," said Grandpa; "so how would it do to put them under the eaves of the barn?"

It did seem too bad that they could not see the birds take possession of their new lodgings that season. But it was too late for making any more nests, and these had, after all, been raised for next year, as Grandpa reminded them.

But when they came back to the farm the next summer, there was a row of hollow gourds fastened all along the eaves. And the children never tired of watching the housekeeping of the wrens, from the time when they selected their dwellings—not without a good deal of quarreling—to the day when the last of the young broods flew out into the world to shift for themselves.

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The Home Club

The Ever-Present Problem

The domestic servant problem was never brought to the front more constantly than it was last winter. This was due, in part, to the interest aroused through a discussion of the subject in the Household Economic Associations, as well as to the very evident fact that the supply does not equal the demand; and to the specialization of service by the servants, the more intelligent preferring to take special positions instead of filling the general utility office of maid-of-all-work. At one of the best of the intelligence offices in New York an inquiry recently for a maid for general housework brought forth the reply, "Why, I do not have a girl willing to do general housework once in six months." The Boston Domestic Reform League has conducted an investigation, and found that the average of working hours in domestic service is thirteen and one-half per day. This, with the social ban attached, accounts for the dislike of domestic service among girls who willingly work for less wages and have far less of comfort than is possible in homes where several servants are kept. Where a number of servants are kept, the social instincts are gratified. Where there is only one servant, or two who are not congenial, the loneliness and isolation are made the more evident by contrast with the family life in which the servant has no part. The long hours and the absence of social life in what, for the time being, is the worker's home, are problems for each mistress to solve.

It ought to be possible in every home for the servant to have at least two hours of freedom each day. She should be encouraged to spend at least a part of this time out-of-doors; if she does not sew for herself, the whole of it should be spent out-of-doors. That some would abuse this privilege is true, but even they, if there were any foundation of character on which to build, might be educated to appreciate the opportunity for health and freedom. The solution of the domestic servant problem is to be accomplished through the mistress; it is not one that associations will solve. They offer opportunities for comparison and suggestion, and perhaps in time they will regulate, by creating public sentiment, the hours of the working people. Until economics is better understood by the majority of housekeepers, this last most needful reform will not be possible.

Training the Child

Dear Outlook: Being a man with two little sons, your utterances on the care and training of children interest me.

However, I fail to see the point you are trying to make in your issue of April 8, p. 850, when, in criticising a correspondent's letter, you say, "A threat is always a sign of weakness." I don't see that. Sometimes when my small man, aged four, is about to do something wrong, I threaten at once. I say, "Son, you do this, and there will be trouble." Very likely were I to draw him an "elfenit" (elephant), offer him a piece of candy, read to him, or take him down town, he would forget his contemplated mischief. But it is easier for me, and perhaps better for the child, to hold out the reasonable certainty of trouble to follow his prospective misdeed. It seems to me that this course has more of a tendency to teach the child self-restraint.

I do not see that a threat to a child is necessarily a confession of one's weakness; nor do I yet see that it is always and invariably wrong, though I am ready to say of a threat, as Miles Standish said of his maxim, "We must use it discreetly, and not waste powder for nothing." C. D. N.

The secret of training a child is to know how to secure the right action with the least conflict of wills. The training of the will depends on freedom of choice, and the resultant experience; the freedom at any period must be dependent on the child's intelligence. Moral training involves a trained will. To be able to choose the right makes the difference between the saint and the sinner, the prisoner and the free man. The law must be known, for there can be no willful offense where there is no knowledge of the law. Penalty must be inflicted, but its severity must be determined by the offender's willful disobedience. A threat carries with it the consciousness of physical power great enough to put it in effect, or of authority enough to ignore the plea for mitigation of the penalty. A threat made to a child and ignored undermines the respect which lies at the foundation of parental authority.

The weakness of a system of parental government which is dependent on threats

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for obedience lies in its failure to train the will. Right action is secured through fear, not through choice, under this system. The child so trained is not being fitted to be a free agent, guided by reason, intelligence, and spiritual light.

When the Superintendent of the Elmira Reformatory was asked if inheritance was the cause of crime, he replied, "No! Weak wills. There is no moral resistance to temptation." He might have gone further and said that crime is often due to the inability to reason from cause to effect, to apply the world's experience to the individual life; and to lack of imagination, the inability to see one's self enduring the penalty not only of crimes but of mistakes.

It is possible to secure obedience through a threat, but the intelligence is not affected. Force of habit is a prime factor in character-building, but there is no force in any habit that is acquired through fear; its value depends on the moral intelligence that makes it a habit of the mind. Besides, fear must always be spasmodic and intermittent. Moral strength is a growth of spiritual comprehension.

Sugar as Food

Among the most recent as well as most valuable of the bulletins issued by the United States Department of Agriculture is No. 93, "Sugar as Food," by Mary Hinman Abel. It is a practical, popular treatment of the subject, based, as is clearly revealed, on scientific knowledge. The division which treats of the value of sugar in the diet of children is particularly valuable. We have long been accustomed to the idea that the foundation of moral health was laid in childhood; but that the foundation of physical health was also laid then is comparatively new. Mrs. Abel considers this question of food for children from this standpoint—the acquiring of a taste for healthful foods. In regard to the use and value of sugar she says:

> Until a child's stomach is capable of digesting starch the needed carbohydrate is furnished in the sugar of milk, the child a year old who drinks two quarts of milk a day taking in this way about three ounces of sugar. As the stomach becomes able to digest starch the child is less and less dependent on the sugar of milk, replacing it with the carbohydrates of vegetable origin, while the proteids and fat found in eggs, meat, and cereals take the place of those constituents that were at first exclusively furnished in milk. Milk, however, remains through childhood a valuable source of all these food principles.

The caprices of a child's appetite are not infrequently the result of acquired tastes that ought to be regulated. Mrs. Abel thinks that too much sugar allowed in foods will cause a distaste for milk. To overcome this she urges that the allowance of sugar should be cut down, and quotes Dr. Rotch, who thinks that sweets should be withheld from children until after the second year: "When these articles are withheld, it will continue to have a healthy appetite and taste for necessary and proper articles of food." To this Mrs. Abel adds:

> Children do not require a variety of flavors to stimulate the appetite, but the taste is easily perverted, and the backward step is difficult to take. Those who have studied the food habits of children seem to agree that sugar should from the very first be withheld from the dish that forms the staple food of the child—that is, the mush or porridge of oatmeal or some preparation of wheat or corn. This article of diet, eaten only with milk or cream, falls into the same class as bread and milk, and forms the simple, wholesome basis of a meal. The sugar given the child is better furnished in the occasional simple pudding, in the lump of sugar or home-made candy—not that its food value is better utilized, but the whole food of the child is thus more wholesome.
>
> In sweet fruits fully ripened the child finds sugar in a healthful form, and they should be freely furnished.

The Dual Creation

The following conversation is reported as having taken place between a noted political and financial leader and a friend. The politician was about to move into a new house.

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"What? Bought a home without looking at it?"

"Sir," impressively, "you can't buy a home. A man buys a house—but only a woman can make it a home. A house is a body, a home is a soul. I only bought the lots upon which a house has been built under my wife's general supervision. In that house she is now making a home."

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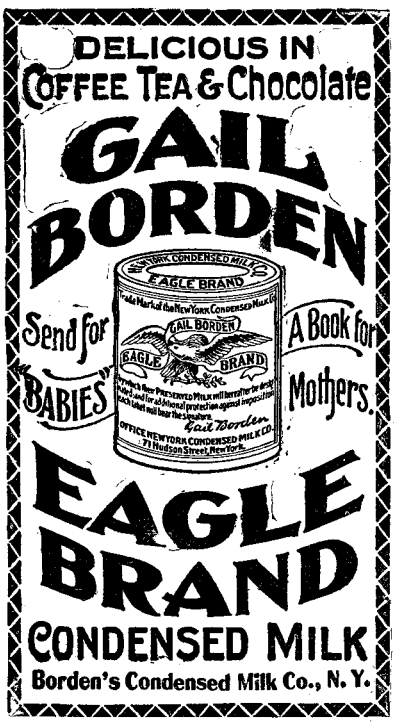

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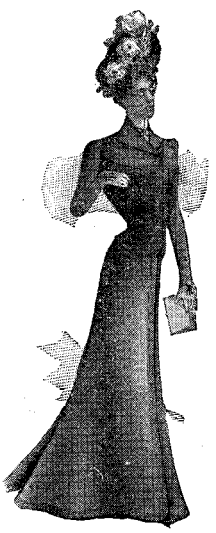

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